

THE
TOUCH-STONE
OF THE *Rightly*
Reformed Gospel:

WHEREIN

The principal Heads and Tenents of
the Protestant Doctrine (obje-
cted against Catholicks) are
briefly refuted,

*By the express Texts of the Prote-
stants own Bible, set forth and ap-
proved by the Church of England.*

With the ancient Fathers judgements
thereon, in confirmation of the
Catholick Doctrine.

The last Edition more correct.



LUKE 19. 22.

Out of thy own mouth will I judge thee.

Permissu Superiorum.

TOUCHSTONE

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IN THE

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To the Catholick

R E A D E R

Health, and incouragement in his
Holy Faith.

Courteous R E A D E R,

BEfore thou peruse this little
Book, I would intreat thee
to read these ensuing
Points, which are very ne-
cessary for thy better instruction.

1. The first is, that in the Text of
Scripture alledged through out this
Treatise, it is not specified out of which
English Bible the said passages are ex-
tracted, for as much, as this were over
troublesome unto thee, since England
hath set forth within these few years
past, a great number of several sorts
of Bibles, far different one from ano-
ther; So that our Adversaries (to
whom I wish from my heart, as I do
to thee, that this little Book may

The Preface.

prove profitable) have not all one sort of Bibles themselves. Notwithstanding know for certain, that they are all faithfully taken out of the Bibles in quarto, and Octavo, printed at London by Robert Barker, anno 1615. So as if by chance any one shall shew thee some other Bible, wherein they are not set down, word for word, as here they are; yet rest assured, that thou shalt find them so written, and faithfully cited out of the foresaid Edition of Robert Barker, set forth by his Majesties special commandement.

2. The second is, That thou admire the splendor of Truth, which is such, and so refulgent, that notwithstanding our Adversaries main and serious endeavours to obscure the same, by so many varieties of Translations, and by such a number of gross corruptions and falsifications; yet their condemnation is so expressly set down in this their own Bible, and is so clear to all the world, that nothing else is needfull hereto, but that thou know to read, and have thine eyes to behold the same

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same, at the opening of this their Book. This cannot chuse but be an exceeding comfort to Catholicks, concerning the uprightness of their cause, to offer themselves to be tryed, and to confound their adversaries by their own Bible: the translation whereof notwithstanding, doth in a number of places, and particularly in many of those that are in question, swerve and differ notoriously from the authentical Latin, and to the incredible disparagement, and obscuring of the Catholick cause. Never did yet (nor I presume dare) our Adversaries offer to give the like advantage unto us, as to stand to be tried by our Translations, and that in above fifty Heads, and Points of Doctrine, that are this day in controversy between us.

3. The third is, That when thou shalt urge, or alledge any passage, in favour of thine own faith and doctrine; if any one return their charge, be it either by way of recrimination & blaming of the Roman Church, or by alledging some obscure texts, and those

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ill understood, to counterpoize such as are brought by thee; do thou shew them amiably, that this is not to proceed in due order, nor to deal with thee as they ought, in opposing a passage dark, and obscure, to confound another that is most clear and evident. For example, when we set before their eyes these few words (as clear as the Sun at noone day) Take, eat, this is my body, this is my blood which shall be shed for you, &c. (Mark 14.25.) they will straight suppose to have found another important place, yea, and to have given us the overthrow, if they presently reply, that our Saviour saith in S. John 6. 63. The flesh profiteth nothing, the words that I speak unto you, they are spirit, and they are life; a passage far more obscure than that which is in question, and which affirms nothing less, than that which they pretend to prove thereby. For how absur'd were it to say, that the flesh of Christ profiteth nothing? And if (as they themselves say) we must interpret one passage by another, then doubtlesse it is better to explicate
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an obscure one, by one that is clear, than one that is clear, by a passage obscure; and that one Text give place to many, rather than many to one.

4. The fourth is, That if they shall reject any of the passages which thou producest, pretending the same to be Apocryphal; know, that to prevent this objection, no such Scriptures, as they call Apocryphal are here produced alone, but that alwayes there go accompanied with them, others that are Canonical, even by their own confession: And so far as Apocryphal Scriptures shall, and do agree with Canonical, they themselves by their own Rule, are bound to receive them. Which will also stop their mouth in their common pretence of Conference of places; for rarely hast thou here less then three, or four several passages cited at large (besides references) for the proof of every several Point: All our Adversaries put together, being never able in their defence to do the like; that is, to produce so many in number, so expresse and clear, and for so great a number

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of Controversies, as are here disputed, and couched in so little a Treatise.

5. The fifth is, that if they shall contend with thee, not about the words themselves, as being clear, but about the sense and meaning of them; for such places, I say, as may be subject to this cavil, thou shalt forthwith have recourse unto that which the Scriptures call, the Rule of faith, that is, to the ever-constant and uniform Judgement of the Church, and Ancient Fathers, who, in every Age since Christ, have understood the point in question, in that sense which Catholicks do. An example whereof thou maist lay down before them out of that learned Treatise, intituled, A Manuel of Controversies, debating the question of the Blessed Sacrament. Which having done, bid them do the like, and thou wilt yield unto them; (a thing which they can never perform.) So as no man of reason will reject this Rule, grounded so clearly in holy Scripture, and prefer the private interpretation of some silly Quibler before S. Chrysostom, of a Baker

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ker before S. Basil, of some Tinker before Tertullian, or of any Novelist whatsoever, before the judgement of the Church, and the whole stream of the Holy Fathers.

This point therefore being so important, shall be the first, which I will fortifie, and prove by the word of God in this present Treatise, I mean this Rule; and therefore in no wise forget, alwayes to involve thine Adversary within this Rule, as often as he shall prove so unruly, and thou shalt be sure to get the victory.

The sixth and last point is, That I here protest, in the presence of God (whom I call to witness in this behalf, and pray thee also to call upon, for the salvation and reduction of all those that walk astray) that it is not in the power of any one, no not of all our Adversaries that are in England, to find in their own Bible, one onely expresse Text, I say, one onely, in their own Bible, by which they can possibly prove, one onely point of their false Doctrine, without their usual art of adding, di-

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minishing, chopping or changing it by some interpretation, or other: which yet should be to alter the Text it self, and to employ mans fancy, instead of the pure word; a thing by their own confession, flatly forbidden them, protesting, that the Word of God, doth in such sort contain all that which is necessary to salvation, that it is not lawful neither for men, nor Angels, to add, diminish, or alter any part thereof; and commanding their followers and adherents, utterly to renounce all Antiquity, Custom, Multitude, humane wisdom, Judgment, Decrees, Edicts, Counsels, Visions, yea, and Miracles themselves, to the contrary.

THE



THE
TOUCH-STONE
Of the
REFORMED GOSPEL.

The Protestants affirm.

I.

*That there is not in the Church one,
and that an infallible Rule, for un-
derstanding the Holy Scriptures, and
conserving of Unity in matters of
Faith.*

Contrary to the express words
of their own Bible, Rom.
12. 6. *Having then gifts,
differing according to the
grace that is given to us, whether Pro-
phesy (that is interpretation) according
to the proportion (or Rule) of faith.*
Whence we gather, that Prophecy, ac-
cording to the Rule of faith, is one of
the gifts which God bestoweth on his
Church.

2 *The Touch-stone of*
Church. Therefore there is in the
Church *one*, and that an infallible *Rule*,
to understand the holy Scriptures by.

*Philip 3. 16. Nevertheless, whereto
we have already attained. Let us
walk by the same rule, let us mind
the same thing.* Lo how plainly the
Apostle speaks in this second place, of
a certain *Rule* to walk by : clearly pre-
supposing, that in matters, of faith,
we can never be of the same minde,
unlesse we walk by the same *Rule*.

*Gal. 6. 16. And as many as walk
according to this Rule, peace be on
them, and mercy.* And 2. *Cor. 10. 15.*
*Having hope when your faith is in-
creased, that we shall be enlarged by
you, according to our Rule, abundantly
to preach the Gospel in the Regions
beyond you, and not to boast in another
mans line.* Here again, because every
man is to direct, and order his belief,
according to the doctrine of the
Church, therefore it is called by *S. Paul*,
both the *Rule, & Line* of our holy faith.

Again 1 *Cor. 11. 16. But if any
man seem to be contentious, we have
no such Custome, nor the Churches of*

God. Lo how *S. Paul* still pleads the *Rule* and *Custom* of the Church against the contentious: which if it could, then by the sole prescription of twenty or thirty years, and by the authority of so few Pastors, stop the mouthes of new Sect-masters, what ought not the Custome of sixteen hundred years, and the decrees of so many hundred Pastors gain of reasonable, modest and humble men?

And here I would have it to be noted, that this Analogy, or *Rule of faith* (besides the titles already recited) the holy Scripture in other places, calls by the name of *Form of Doctrine*, Rom. 6. 17. *A thing made ready to our hand*, 2. Cor. 10. 16. The *Depositum* (or Treasure) committed to the Churches trust, and ever most carefully to be kept by her. 1. Tim. 6. 20. And withall in the very self same places, alwayes stileth that which is contrary to this *Rule*, by the name of *Disunion*, *Discord*, *Disobedience*, *forsaking of our first Vocation*, *Division*, *Contention*, *Prophane and vain*.

vain babling, Opposition of sciences, &c.
Whence plainly appear how great the necessity is for every Christian to keep this *Rule*; the least breach whereof, doth presently crack his Christian credit with the Church of God, and with all good Christians.

See more *Rom.* 6. 17. *Gal.* 1. 6. *Rom.* 16. 17. *Acts* 15. 2. 1. *Tim.* 6. 20. *Rom.* 12. 16.

¶ According to this very *Rule*, the Ancient Fathers affirm the same. *S. Irenæus* l. 4. *Cap.* 45. *Tert. de præscr.* And *Vincent. Lyr. in suo Commonitorio*, saith: *It is very needfull in regard of so many errors proceeding from the mis-interpretation of Scriptures, that the Line of Propheticall and Apostolical exposition, should be directed according to the Rule of the Ecclesiastical and Catholick sense.* Thus writeth this most worthy witnesse. *Tertul. Præscrip. Adv. Hæres. Cap.* 15, & *Cap.* 19. Saith. *We do not admit our Adversaries to dispute out of Scripture, till they can shew who their Ancestors were, and from whom they received.*

the reformed Gospel.

ceived the Scriptures. For the orderly course of doctrine requires, that the first Question be, whose the Scriptures are by right, from whom, and by whom, and to whom the Form of Christian Religion was delivered? Otherwise prescribing against him as a stranger &c. Thus he.

Behold, how these two last ancient Fathers, lay hold of, and urge these two very terms, *Rule*, and *Form* of Faith, and Religion even as before the Holy Scripture did, from whence doubtlesse they took the phrase. And with very great reason, for the knowledge of *Tradition* (which is this *Form* or *Rule*) goes before the knowledge of the Scripture: for the *Rule* must be first known, before the thing *ruled* can be assuredly known; as the Carpenter cannot know certainly, that he hath measured his timber, nor the Taylor, that he hath measured his cloth aright, except he first assuredly know, that his measure be both true and right: but the *Rule of Faith*, to wit, the Summe of those points that every Christian is bound

8 *The Touch-stone of*
bound expressly to know, as delivered
to him from hand to hand, is the
knowledge of *Tradition*.

The Protestants affirm,

I I.

*That in matters of Faith we must not
rely upon the Judgement of the
Church and of her Pastors, but one-
ly upon the written Word.*

CONTRARY to the expresse words of
their own Bible, *Mat 23. 2. The
Scribes and the Pharises sit in Moses
seat, all therefore whatsoever they bid
you observe, that observe and do.* In
which words, *Christ* not onely com-
mands us in matters of *Faith*, to have
recourse to somewhat else besides the
onely *written words* (to wit, to the Pa-
stors of the Church) but bids us more-
over, to obey them: and that not one-
ly in some principal matters, but in all
whatsoever, without distinction or
limitation. Therefore in matters of
faith, we are not tied to rely onely
upon the written word.

Luke

Luke, 10. 16. He that heareth you, heareth me; and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me. Here again Christ our Lord honoureth and giveth as much authority to the Preachers of the Word, as he can possibly do to the word it self, saying: He that heareth you, &c.

Matth, 16. 19. Whatsoever thou shalt binde on earth, shall be bound in heaven: and whatsoever thou shalt loose in earth, shall be loosed in heaven. Where it is to be noted, that he doth not say, whosoever, but whatsoever; giving us thereby to understand, that not onely the bonds of sins, but as well all other knots and difficulties in matters of faith, are to be loosed by S. Peter, and by the Pastors that succeed him in the Church.

See more Deut. 17. 8. Aggeus 2. 11. 2. Cron. 19. 8. Unto the end. 2. Thes. 2. 15.

¶ The holy Fathers that affirm the same, are S. Gregory Naz. *In orat. excusat. Tertul. lib. de prescrip. adversus*

8 *The Touch-stone of*
versus har. S. Cyprian lib. 1. epist. 3.
S. Aug. lib. 1. cont. Grcsc. cap. 33.
and lib. cont. Fund. cap. 5. Vincent.
Lyr. in suo communit. And S. Anselm
lib. de incar. cap. 1. writing to Pope
Urban. saith thus unto him: Unto no
other is more rightly referred to be cor-
rected, whatsoever ariseth in the
Church against the Catholick faith, &c.

They affirm.

III.

That the Scriptures are easie to be un-
derstood, and that therefore none
ought to be restrained from reading
of them.

CONTRARY to the expresse words of
their own Bible, 2. Pet. 3. 16.
Where S. Peter, speaking of S. Pauls
Epistles, saith: *In which are some*
things hard to be understood, which
they that are unlearned, and unstable,
wrest, as they do also the other Scri-
ptures, unto their own destruction. But
all unlearned Reformers, both read,
and

and are allowed to read those hard things (yea, the Book of *Apocalyps* also yet harder) without any restraint to man, or woman, which yet they understand not : therefore they wrest them, as also other Scriptures, to their own destruction.

Acts 8.30. And Philip said, understandest thou what thou readeſt ? And he ſaid : How can I, except ſome man ſhould guide me ? Where firſt may be noted , that this Noble Eunuch freely confeſſed , he could not underſtand the Scriptures without an interpreter to expound them, albeit he was a great , and ſerious ſtudent in them , and withal a holy and humble man , as *S. Hierom* noteth of him, *Epist. ad Paulin. de ſtud. Script.* And next that he ſaith, *Except ſome man guide me :* So as he fled not to his private ſpirit, nor yet to conferring of place with place , as our Adverſaries do. Therefore the Scriptures are not eaſie.

Luke 24. 25. and 27. Chriſt called two of his Diſciples fools, and ſlow of heart, &c. And beginning at Moſes, and

10 *The Touch-stone of*
and all the Prophets, he expounded
unto them in all the Scriptures, the
things concerning himself. How then
are the Scriptures so easily to be un-
derstood of the unlearned, when Christs
Disciples themselves could not under-
stand them, till first they were ex-
pounded to them?

Rev. 5. 1. &c, The Angelspeaking
of the Book sealed with seven seals,
wept much, because no man in heaven
nor in earth, was able to open the Book,
neither to look thereon. A strange case!
to read in Scripture it self, that the
book of Scripture should be shut with
so many seals: but much more strange,
that even in S. John and the Apostles
time, none could be found, neither in
heaven, nor earth, able to open the same,
nor to look thereon, which every Ap-
prentice now adayes, without any dif-
ficulky will undertake to do.

See more 2 Pet. 1. 20. Mat. 13. 11.
and 36. Luke 24. 45. 1 Cor. 12. 10.
Luke 8. 10. & 54. Luke 2. 50. 2 Tim. 3.
7. 1 John 4. 6. John 5. 35. Psal. 119.
18. and 34. Rev. 5. 1. &c.

¶ The

¶ The holy Fathers that affirm the same are, *S. Irenaeus l. 2. Cap. 27. Origen l. cont. Cels. S. Amb. Epist. 44. ad Constant.* Where he calleth it: *A sea, and depth of propheticall riddles, S. Jer. in praefat. comment. in Ephes. 5. And S. Aug. epist. 119. cap. 21. saith: The things of Scripture that I knew not, are many more then those that I know. So S. Greg. hom. 6. in Ezech. and many other Fathers confess the same of themselves. S. Denis Bishop of Corinth, cited by Eusebius lib. 7. hist. Eccl. 20. saith: Of this Book (of Scripture) this is my opinion, that the matter thereof is far more profound then my wit can reach unto.*

They affirm.

IV.

That Apostolical Traditions, and ancient Customs of the Church, (not found in the written word) are not to be received, nor do oblige us.

CONTRARY to the expresse words of their own Bible *2 Thes. 2. 15. Therefore Brethren stand fast, and hold the Traditions,*

ditions, which ye have been taught, whether by word or by Epistle. Hence it is clear, that some Traditions were delivered to the Thessalonians by word of mouth, and those of equal authority with what was written, if not of more: for the holy Ghost doth name them first, as they were indeed the first in being,) yea it is certain, that before the new Testament was written, the Apostles delivered all by Tradition, and word of mouth. Therefore Apostolical Traditions are to be received, and do oblige us.

2 Thes. 3.6. *Now I command you brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the Tradition which he received of us. He saith not, I counsel you, but I command you. But these men; rejecting all Traditions, walk disorderly: therefore they break the Apostles commandment. Yea, they stand not, but are fallen; they let go, what the word in self doth will them to hold: and therefore in the name of*
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our Lord *Jefus Christ*, let all good men withdraw from them.

1 Cor. 11. 2. *Now I praise you brethren, that you remember me in all things, and keep the Traditions, as I have delivered them unto you.* But these reject all Traditions: therefore needs must *S. Paul* speak thus unto them: Now (none of my brethren) I dispraise you, for that you forget me in all things, and keep not the Traditions, as I have delivered them unto you.

Lastly, if nothing at all be to be believed, but onely that which is left us written, wherein should the Church have exercised herself from *Adam* to *Moses*, the space of two thousand six hundred years?

See more 1 *Tim.* 6. 3. 20. & 2 *Tim.* 1. 13. 2 *Tim.* 2. 2. *John* 20. 30. and 21. 25. and 16. 12. 1 *Cor.* 11. 16. 34. 2. ep. *John* 12. 3. ep. of *S. John* 13. *Acts* 16. 4. and 15. 28.

¶ The Fathers that affirm the same, are *S. Irenaeus* l. 3. c. 4. *Origen.* in cap. 6. ad *Rom.* *S. Damas.* l. 4. c. 17. *S. Chrysoft.* in 2 *Thes.* 2. And *S. Basil.*
do

14 The Touch-stone of
de Spiritu sancto saith: Some things we
have from Scripture, other things from
the Apostles, both which have like
force unto Godliness. S. Chrysostom.
4. in 2. Thes. saith. It is a Tradition;
seek thou no further.

They affirm.

V.

That a man, by his own understanding
or private spirit; may rightly judge
and interpret Scripture.

CONTRARY to the expresse words of
their own Bible 1. Cor. 12. 8. and
10. To one is given by the spirit, the
word of wisdom: to another the word
of knowledge by the same spirit: to a-
nother the working of miracles: to a-
nother Prophecie, to another discerning
of spirits: to another kinds of tongues:
to another the interpretation of tongues,
but all these worketh that one and
the self same spirit, dividing to every
man severally, as he will. Where the
Apostle in expresse words, opposeth and
refelleth this unsavory doctrine, teach-
ing

ing that the gift of prophecyng, or truly to interpret the holy Scripture. is not given to all the faithfull, but to some; onely in particular: yea, he presupposeth that one may have the gift, even to work miracles, and yet may want the gift truly to interpret the word of God. Therefore a man by his own private spirit cannot rightly interpret Scripture.

2 Pet. 1. 20. *Knowing this first, that no Prophecie of the Scripture is of any private interpretation, for the Prophecie came not in old time (in the margin, or at any time) by the will of man, but holy men of God spake as they were moved by the holy Ghost.* See how clearly the Apostle taketh this faculty and authority from a private and prophane man, restraining the same to a company and society of men, and those also of some special note for their sanctity and holinesse, assuring us, that they spake, as they were moved by the holy Ghost.

1 John 4. 1. *Beloved, believe not every spirit, but try the spirits, whether they*

they are God. By which words we are taught, that the spirits of others are to be examined, whether they proceed from God or not: but this Caveat cannot be understood of the spirit of the whole Church, since then it would follow, that there should be none left to try the said spirit of the Church (every particular man being included therein) If then it be to be meant of private men (as needs it must) it follows, that a private spirit cannot be this Judge, since it self is to undergo the Judgment and examination of some other.

¶ The Fathers, that affirm the same, are *S. Aug. epist. 16. 2. and l. de Baptismo. cap. 18. ad Epiſtetum. S. Basil. epist. 78. S. Amb. epist. 32. S. Leo epist. 53. S. Hier. lib. cont. Luciferianos. Vincent. Lyr. cont. prophan heres. novitates.* Yea, *Martin Luther* himself (the Protestants great Grand-Father) saith *lib. de potestate Papa: We are not certain of any private person whether he hath the revelation of the Father or no: but that the Church hath it, we ought not to doubt.*

They

They affirm.

VI.

That S. Peters faith hath failed.

CONTRARY to the expresse words of their own Bible *Luke 22. 31. 32.* *Simon, behold Sathan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not.* Sathan required to sift them all (the Apostles) but our Lord here prayed for *Peter* onely, that his faith principally might not fail. Therefore *S. Peters* faith hath not failed.

Matth. 16. 18. *And I say unto thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it.* But had *S. Peters* faith failed, the gates of hell had long ago no doubt prevailed.

Matth. 23. 2. *The Scribes and the Pharisees sit in Moses seat, all therefore whatsoever they bid you observe, that observe and do.* How could *Christ* bid the people of the old Law, do all whatsoever he should bid them, by those that

sate in *Moses* chair, if they could err? But God hath no less preserved the truth of Christian Religion, in the chair of *S: Peter*, which is in the new Law, answerable to that of *Moses* in the old. Therefore neither *S. Peters* Faith, nor Chair hath failed.

John 11. 49. 51. Speaking of *Cai-phas* the High Priest, saith: *And this he spake not of himself, but being High Priest that year he prophesied, that Jesus should die for that nation.* See, how in this most wicked time of the Synagogue, the very Dregs and out-cast of that disobedient people, yet speaking forth of that Chair, which *Christ* had commanded to be heard and obeyed, touching matters of faith, answer truly, and their chief Bishops prophesie.

¶ So *Leo* ser. 3. de *assump. sua* affirms the same: *The danger was common to all the Apostles, but our Lord took special care of Peter, that the State of all the rest might be more sure, if the Head were invincible.*

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They affirm.

VII.

*That the Church can err, and hath
erred.*

CONTRARY to the expresse words of
their own Bible, *Isai. 59. 21. As
for me, this is my Covenant with them,
saith the Lord. My spirit that is up-
on thee, and my words, which I have
put in thy mouth, shall not depart out of
thy mouth, nor out of the mouth of thy
seed, nor out of the mouth of thy seeds
seed, from henceforth, and for ever.*
Therefore the Church cannot err.

*John 14. 16. I will pray the Father,
and he shall give you another Comforter,
that he may abide with you for ever,
even the spirit of truth.* But
the Apostles themselves lived not for
ever: therefore this is to be understood
of the perpetual abode of the spirit of
truth with their Successors.

*Matth. 18. 17. And if he neglect to
hear the Church, let him be unto thee
as an heathen man, and a Publican.*

Whence is clearly to be gathered, that the Church in her Censure cannot err, *Isai. 35. 8. And a high way shall be there, and a way, and it shall be called the way of Holiness, the unclean shall not pass over it, but it shall be for those: the waifaring men, though fools, shall not err therein.* How far deceived then are many simple souls, who do affirm, that the whole Church, and all holy men that ever have been therein for these thousand years (how wise soever) have all erred.

Ephes. 5. 27. That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish. Note well these words, without spot, wrinkle, or any blemish, and tell me now if it be possible, that reading this, thou canst ever believe, that she hath ever taught such horrible blasphemies and abominations, as at this day she is charged with?

See more *John 16. 13. Ephes. 5. 27. Isai. 9. 7. Exech. 37. 26. Luke 22. 32. Mat. 22. 3. 1 Pet. 2. 9. John 17. 17.*

1 Cor.

1 Cor. 11. 25. Psal. 101. 23. 29. Ephes.
2. 10. John 10. 16. Acts 4. 32. Ephes.
4. 5. 11. Luke 10. 16. Dent. 17. 8.
Jerem. 3. 15. Malac. 2. 7. Mat. 16. 18.
Acts 15. 28. 2 Cor. 13. 8. 1 Tim. 3. 15.

¶ The Fathers affirm the same expressly *S. Aug. cont. Crescon. lib. 1. cap. 3.* Also upon the 118. Psal. the place begins: *Ne auferas de ore meo verbum veritatis usquequaque. S. Cyp. Epist. 55. ad Cornel. num. 3. S. Irenaeus lib. 3. cap. 4.* with many others.

They affirm.

VIII.

That the Church hath been hidden and invisible.

CONTRARY to the expresse words of their own Bible, *Mat. 5. 14. 15. Ye are the light of the world, a City that is set on a hill, cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house.* But the Catholick Church is such a light, such a candle, and such a

B 4

City

22 *The Touch-stone of*
City built upon *Christ*, as upon a
mountain, therefore hath not, nor can
be hidden, nor is invisible.

*Mat. 18. 17. Tell the Church, if he
neglect to hear thee: but if he neglect
to hear the Church, let him be unto
thee as a heathen man, and a Publican.*
But it were a very hard case to be con-
demned as a Heathen, for not telling,
or hearing a Church, which hath so
closely lain hid, that no man could
hear, see, feel, or understand it for a
thousand years.

*2 Cor. 4. 3. But if our Gospel be hid,
it is hid to them that are lost.* Loe the
censure of *S. Paul* upon all such as af-
firm that the Church, or her Gospel can
be hid.

*Isai. 2. 2. And it shall come to pass
in the last days, that the mountain of
the Lords house shall be established in
the top of the mountains, and shall be
exalted above the hills, and all nations
shall flow unto it. In hundred of places
do the Prophecies mention this King-
dom of Christ, as Dan. 7. 14. Mich.
4. 7. &c. Which should be all in vain,
if*

if this his kingdome could be invisible;
for a Propheſie muſt be of things, which
may be ſeen and perceived by our ſen-
ſes; otherwiſe every man might be a
Prophet, and foretell of things to come,
which if they ſhould not come to paſs,
he might anſwer, that they had come
to paſs in very deed as he had Prophe-
ſied, but that they were invisible to the
world. Lo the viſible abſurdities of this
invisible Church.

See more *Pſal.* 27. 8. *Rom.* 10. 14.
1 Cor. 11. 19. *Pſal.* 19. 3. 4. *Iſai.* 60. 20.
Acts 20. 28. *Iſai.* 61. 9.

¶ The Fathers commonly affirmed
the ſame. *Origen.* hom. 30. in *Mat.*
*The Church is full of light, even from
the Eaſt to the Weſt.* *S. Chryſoſtom.*
hom. 4. in 6. of *Iſai.* It is eaſier for the
ſun to be extinguished, then the Church
to be darkened. *S. Aug.* tract. in *John*
calls theſe blind, that do not ſee ſo great
a mountain. *S. Cyp.* de unitate Eccle-
ſie, to the ſame purpoſe.

They maintain.

IX.

That the Church was not always to remain Catholick or universal, and that the Church of Rome is not such a Church.

CONTRARY to the expresse words of their own Bible Psalm 2. 8. *Ask of me, and I shall give thee the Heavens for thine inheritance, and the uttermost parts of the earth for thy possession.* And Luke 1. 33. *He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.* But none of these promises have been any where else so much verified, as in the Church of Rome; therefore both the Church hath been always universal, & the Church of Rome only such a Church.

Colos. 1. 3. &c. We give thanks to God for you, &c. Since we heard your faith, &c. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel, which is come unto you, as it is in all

all the world, and bringeth forth fruit, as it doth also in you, since the day you heard of it, and knew the grace of God in truth. But no Faith, or Gospel hath, or is, so dilated in all the world, nor hath fructified, and grown (for so we read) as the faith of the *Roman Church* hath done, as appears more plainly by this which follows.

Rom. i. 8. First I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. Where in expresse terms, *S. Paul* calls the faith of the whole world (or Catholick faith) the faith of the *Romans*, that is, of the Church of *Rome*. Therefore the Church of *Rome*, and no other, is truly, and indeed such a Church.

See more *Colos. i. 32. Gen. 22. 18. Mat. 24. 46. Acts i. 8. Dan. 2. 35. Luke 24. 47. Psal. 46. 9. Psal. 72. 8. (we 71.) Mark 16. 20. Ezech. 13. 3. Mat. 28. 19. Acts 1. 8.*

All which places are to be understood, not that the whole world should be Catholick at one and the same time, but

but that the whole should be converted to *Christ* at sundry times, and that it should comprehend a greater part of the world, then any Sect of hereticks should ever do: and this is the true sense of being *Catholick*, or Universal.

¶ And to follow still our former Rule, hear the Fathers that affirm the same. *S. Cyr.* ep. 57. writing to *Corneilius*, Pope of Rome, saith: *Whiteſt with you there is one mind & one voice, the whole Church is confessed to be the Roman Church.* *S. Aug.* de unit. Eccl. cap. 4. saith, *Whoſo diſſent from the body of Chriſt, which is the Church, th'it they do not communicate with all the whole corps of Chriſtendom, certain it is, that they are not in the Catholick Church.* *S. Hieron* in his *Apologie* against *Ruffinus*, and in other places, saith, that it is all one to say *Roman faith*, and the *Catholick faith*. Again, *S. Aug.* upon the *Pſal.* 45. (we 44.) but much more excellently in ep. 16. I said *Honorat.* The place begins; *Dignare ergo reſcribere nobis.* As also cont. *Sib. Petil.* l. 2. cap. 16.

The

The Reformers hold.

X.

That the Churches Unity is not necessary in all points of faith.

CONTRARY to the express words of their own Bible, Ephes. 4. 5. *One Lord, One Faith, One Baptism:* Therefore Unity is necessary in all points of faith. The reason is, for that the Church, being a Congregation of the faithful, one Faith is necessary to make one Church, but our Adversaries differ in matters of faith, therefore they have not the Unity requisite to one Church.

James 2. 10. *Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all.* And even so it is in our faith, for who so denies one Article denies all.

Acts 4. 32. *And the multitude of them that believed, were of one heart, and of one soul.* And again 1. Cor. 1. 10. *Now I beseech you Brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that*

that there be no divisions among you, but that ye be perfectly joyned together in the same minde, and in the same judgement. Whereas our Adversaries are of a hundred several minds and judgements, there being an infinity of Sects among them, without any the least shew of Unity; And therefore cannot be the true believers mentioned by the Apostles.

See more Jerem 32. 39. Cant. 2. 6. Psal. 67. 7. Mat. 12. 25. Mark. 3. 24. Luk 11. 1. Mat 18. 19. Ephes. 2. 14, 15, 16. 8. 22. Ephes. 5. 27. Philip. 3. 16. Philip. 1. 26, 27. Gal. 5. 9. and 1. 8. Colos. 3. 15. John. 17. 11. 2. Cor. 13. 11. Psal. 121. 3.

¶ And lastly to check, by our common Rule, the breakers of this Unity and Rule, S. Aug. (cited by the *Manuduc.* p. 134) saith: *In Cathedra unitatis, posuit Deus doctrinam veritatis*: In the chair of Unity, God hath placed the doctrine of verity. As also *cont. ep. Par. l. 3. cap. 5.* The place begins *Qui non vult sedere*, S. Cyprian *lib. de unitat. Episcop. na. 3.* saith: *This*
unity

unity of the Church, he that holdeth not, doth he think he holds the faith; S. Hilary lib. ad Constantinum Augustum, and many others.

XI.

That S. Peter was not ordained by Christ the first Head, or Chief among the Apostles, and that among the twelve, none was greater, or lesser than other.

CONTRARY to the expresse words of their own Bible, Mat. 10. 2. *Now the names of the twelve Apostles are these: The first Simon who is called Peter. All the Evangelists do put Peter in the first place, and wicked Judas in the last. And wherefore this, but because the one was first in dignity and worthiest of the rest; and contrariwise; the other last, and unworthiest of all his fellows? Again, why, as Peter is called First, are not the rest called, Second, Third &c. But to shew thereby, that they did not therefore call Peter first, because he occurred first to*
be

be named; but because he was the *First*, both in dignity and authority, whom therefore they all number *First*, and call the *First*?

Mat. 16. 18. *And I say also unto thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it.* Words clearly insinuating S. Peters Supremacy in the Church of God; for according to the Greek and Syriac Text (as our Doctors note) these words; *Thou art Peter*, sound thus: *Thou art a Rock, and upon this Rock I will build my Church.* So that, to say, that Peter is the rock of the Church, is as much, as to call him chief, or head of the Church.

Neither without especial mystery, did our Lord impose upon him this new name, the name *Peter* (a Rock or Stone) being one of the most excellent names of *Jesus Christ*, who is many times in holy Scripture, teamed by the name of a Rock or Stone, as *Psal. 117. 22. Isai. 28. 6. Dan. 2. 34. Mat. 21. 42. Rom. 9. 33.* So that this Sovereign, & absolute Pastor of the Church, did

did communicate this new name unto his Vicar, to represent the more lively the supreme authority, which he would give him over his flock.

And note, that *Christ* saith not, *I have built*, or, *I do build*, but *I will build*; the Church being built upon himself from his Incarnation: so as these words referred to *Christ* (as our Reformers use to do) do not well agree, to the building of the Church upon *Christ*, as head thereof for the time to come; but most fitly agree to *S. Peter*, as Head thereof, for the time to come.

Matth. 16. 19. *And I will give unto thee the keys of the kingdom of Heaven, &c.* By these words also, no less than by the former, is clearly signified *S. Peters* Supremacy. For none hath the government or commandment of the keys of any Town, or City, but the Prince, Governour, or Magistrates of the same. And that sovereign Power is signified by the *Keys*, is likewise proved by that of our Saviour *Christ*: *I have the keys of hell, and of death.* Apoc. 1. 18. *As also by*
the

32 *The Touch-stone of*
the key of *David*, which openeth, and
no man shutteth, shutteth and no man
openeth.

Now add to this that hath been said,
the correspondency of the words of our
Saviour to *S. Peter*, with the words of
S. Peter again to him, and how clear
will this doctrine appear? For when
our Lord asked his disciples *Matth. 16.*
15. Whom saye that I am? he de-
manded not, how they called his name,
which was *Jesus* (for that they knew
full well before) but what his quality,
office, and dignity was? And *S. Peter*
answering: *Thou art Christ the Son of*
the living God, *Jesus* told him not his
Name (which was *Simon*) but gave him
another name, and such an one, as like-
wise signified the office, quality, and
dignity, that he bestowed upon him,
saying: *Thou art Cephas; or Petrus,*
that is to say, *Rock* or *Peter*. Therefore
he ordained him *Head, &c.*

1 Cor. 3. 4. 22. For while one saith,
I am of Paul, I am of Apollo, I of Ce-
phas, I of Christ, &c. See, how from
those he would have esteemed lesser, he
ascends.

ascends to those whom he would have esteemed greater, and placeth Peter next to *Christ*.

Luke 22.31,32. *And the Lord said, Simon, Simon, &c. When thou art converted, strengthen (we read confirm) thy brethren.* Now what other thing is it for Peter, to strengthen (or confirm) his brethren, but to practise and exercise his greatnesse over them? For he that doth strengthen (or confirm) others, is the greater: and they who are strengthened (or confirmed) are made thereby inferiour to him, who doth strengthen, (or confirm) them.

Luke 22.26. *He that is greatest amongst you, let him be, as the younger: and he that is chief, as he that doth serve.* Where the words, (*He that is greatest, is chief*) do evidently shew, that amongst the twelve, one was greater than another, and was so accounted even by *Christ* himself.

John 21. 15. 16. 17. *Jesus said to Simon Peter: Simon lovest thou me more than these? Feed my Lambs: feed my sheep* (where the Greek hath in the second

second place for *feed, govern or rule.*) Hence it follows, that either the Apostles were not accounted to be in the flock of *Christ*, or else they were subject to *S. Peter*, as to their head, when *Christ* commanded him to feed or govern, not onely his *Lambs* (to wit, the lay people) but his sheep also, that is, the Apostles and Pastors themselves: for besides *Lambs* and *Sheep*, there is nothing in the Church of God. Again, if *S. Peter* loved our Lord more than all his fellow-Apostles did; it follows necessarily, that he received more power to feed, than all the rest did. For it cannot be conceived, that he is willed to *love*, more than to *feed*: but he loveth more than others, therefore he is willed to feed more than the others; and consequently, to be head of the others.

Matth. 12. 25, 26. *Every kingdom divided against it self, is brought to desolation. And if Satan can cast out Satan, &c.* Satan therefore hath a Kingdom, whereof he is the chief. If then there be not onely a visible Head of

of the Church triumphant in heaven;
but also a visible head even in hell;
why not a visible head also on earth?

See more *Psal.* 18. 43. *Psal.* 45. 16.
(we, 46.) *Mark* 2. 16. *Acts* 1. 13.
Luke 1. 33. 2. *Cor.* 11. 5.

¶ The holy Fathers do commonly
affirm the same. *Theophilactus* in 22.
Luke call's Peter, Prince of the Disci-
ples. *Eusebius* in *Chron.* Calls him
the *First Bishop of Christians*: *S. Cyril*
of *Hier.* cat. 2. Prince, and most ex-
cellent of all the Apostles. *S. Chrysost.*
hom. 55. in *Matth.* Pastor and head
of the Church. *Euthym.* in *cap. ult.*
John. Master of the whole world,
S. Leo epist. 89. Head and chief of the
Apostles.

They

They also hold.

XII.

That a woman may be Head, or supreme Governess of the Church in all causes, as the late Queen Elizabeth was.

CONTRARY to the expresse words of their own Bible 1 Tim. 11. 12. *Let the woman learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurpe authority over the man.* Therefore a woman cannot be Head of the Church.

1 Cor. 14. 34. *Let women hold their peace in the Churches, for it is not permitted them to speak, but to be subject, as all the Law saith, Therefore, &c,*

¶ I produce no Fathers for disproof of this point, for never was any woman so presumptuous in our Fore-Fathers days, as to take upon her such authority: but will content my self to refute the folly, with this evident and convincing argument.

What

Whatsoever power, an inferiour Minister of the Church hath, that the head of the same Church hath, (at the least) if not much more. But every inferiour. Minister of their Church, hath power to Baptize, to give the Communion, to marry, to bury, and to preach in the Pulpit; Therefore Queen *Elizabeth* could Baptize, give the Communion, marry, bury, and preach in the Pulpit.

And who now is so simple, as not to see the ridiculous sequele of this doctrine? For the denial of which notwithstanding, hundreds of Catholicks have been hanged, drawn, and quartered, as Traytors to her person, and the State.

But that no secular King can be this Head, an infinity of Fathers do affirm, *S. John Damascen. ser. 1* The place begins *Tibi O Rex*. And again. *Non assentior: I consent not that the Church of God be governed by Kings.* *Theod. hist. Eccles. l. 4. c. 28.* makes mention of one *Eulogius*, who (being told by an Officer of the Emperour *Valens*, that the Emperour would have it so,

So,) answered thus, *What? was he made a Bishop that day that he was crowned Emperour?* The place begins: *Tum ille. S. Ignatius Epist. ad Philadelph.* Wills all men without exception, even the Emperour himself, to be obedient unto the Bishop; the place begins: *Principes obedite Casari. S. Chrysost. hom. 5. de verbis Isaia* calleth the Bishop, a Prince as well as the King, yea, and that a greater also. And *hom. 38. in Mat. 21.* The place begins: *Quia in rebus spiritualibus.*

XIII.

That Antichrist shall not be a particular man; and that the Pope is Antichrist.

CONTRARY to the expresse words of their own Bible, *2 Thes. 2. 3.* *Let no man, deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.* Where these words, *man of sin*, and *son of perdition*, do plainly prove, that a succession

cession of men(as the *Popes* are) cannot be this man of sin : for so *S. Peter* also should be *Antichrist*, for he was *Pope*, & the very first of all the *Popes*. Therefore *Antichrist* shal be a particular man.

Rev. 13. 18. *Let him that hath understanding count the number of a man.* Therefore the great *Antichrist*, that egregious Apostata, or notable enemy of *Jesus Christ*, shall be a particular man.

1. *John* 2. 22. *Who is a liar, but he that denieth that Jesus is Christ? This is Antichrist, which denieth the Father, and the son.* But the *Pope* denieth neither of both: Therefore the *Pope* is not *Antichrist*.

Again in 2. *Thes.* 2. Before alledged *vers.* 4. The Scripture saith, that *Antichrist* shall be extolled above all that is called God: and *verse* 8. That our *Lord Jesus* shall kill him with the spirit of his mouth at his coming: But none of all these agree to the *Pope*, no more than that our *Lord Jesus* is come the second time.

John 5. 43. *I am come in my Fathers name, and ye receive me not: if*
C. ana-

40 *The Touch-stone of*
another shall come in his own name,
him ye will receive. He means especi-
ally the wicked *Antichrist*: how then
can the *Pope* be he, seeing the *Jews* re-
ceive him not?

See more *Dan.* 77. and *cap.* 12. 11.
Revel. 13. 17. and *cap.* 17. 8. 11.
Luk. 13. 13. *Mat.* 24. 15.

¶ To follow our common Rule, the
Fathers that affirm the same are *S.*
Chrysost. and *S. Cyril.* who do both
thus understand this very place last al-
ledged. *S. Amb.* upon the 2. *Thes.* 2.
Hier. in *ep. ad Algas.* quest. 11. *S.*
Aug. 29. tract. in *Joan.* *S. Irenaeus.*
1.5. cont. heres. *Valentin.* *Theodoret* in
his epitome of the divine decrees, *cap.*
de Antichristo.

XIV.

That no man, nor any but God, can
forgive, or retain sins.

CONTRARY to the expresse words of
their own Bible, *John* 20. 21. *As*
my Father hath sent me, even so send
I you. Now *Christ* was sent by his
Father, not onely to Teach, Preach,
Administer Sacraments, and to work
mira-

miracles ; but also to forgive sins : but the Disciples were sent with power to Teach, Preach, Administer Sacraments and to work miracles : Therefore also to forgive sins.

Ibid. vers. 22. 23. *When he had said this, he breathed on them, and said unto them. Receive ye the holy Ghost : whose sins ye remit, they are remitted unto them, and whose sins ye retain, they are retained. Christ having first shewed his own commission, which was to pardon sins, presently giveth his Apostles power to do the same, breathing upon them the holy Ghost. He therefore that denieth man to have this power, either denieth that the holy Ghost can forgive sins, or that Christ gave not his Disciples the holy Ghost to this end and purpose : both which are clearly false, and against the Scripture.*

Mat. 9. 3. 8. but when the multitude saw it, they marvelled, and glorified God who had given such power unto men, as to forgive sins. Which though they knew to appertain to God onely

by nature, yet they perceived that it might be done by mans ministry on earth, to the glory of God, Yea, those who affirm God onely so to remit sins that the ministerial power thereof cannot be communicated to men; deny the one part of *Christ* distinct, or double manner of remitting of sins, to wit, only in heaven and not in earth,

See more *Mat. 16. 19. and Mat. 18. 1. Cor. 5. 5. 1. Tim. 1. 20. 2. Cor. 2. 10. 2. Cor. 5. 19. Num. 5. 6.*

¶ The ancient Fathers, who affirm the same, are *S. Aug. tract. 49. in Joan.* And in his book of fifty homilies *hom. 9. S. Chrysost. de sacerdotio l. 3. S. Amb. l. 3. de pœnitentia, S. Cyril. l. 12. cap. 50. in Joan* saith: *It is absurd, that they should remit mans sins who have not in them the holy Ghost, Basil. l. 5. cont. Eunom.* Proves the holy Ghost to be God (which that detestable Heretick denied) because he forgiveth sins by the Apostles. *S. Irenæus l. 5. cap. 13. S. Greg. hom. 6, in Evang.*

X V.

*That we ought not to confesse our sins
to any man, but to God onely.*

CONTRARY to the expresse words of
their own Bible, *Mat. 3. 5. 6.*
Then went out to him (to wit, to S.
John Baptist) Hierusalem, and all Ju-
dea, &c. and were baptized of him in
Jordan, confessing their sins. Not by
acknowledging themselves, but every
man to utter, and tell his particular and
secret sins. Therefore we may confesse
our sins, not onely to God but also to
man.

Acts 19. 18. 19. And many that
believed, came and confessed, and shew-
ed their deeds (behold confession) Ma-
ny also of them which used curious
Arts, brought their books together,
and burned them before all men: and
they counted the price of them, and
found it five thousand pieces of silver
(behold Satisfaction) Therefore we may
confesse our sins to man.

Num. 5, 6. When a man, or wo-
man shall commit any sin that men com-
mit. &c. Then they shall confesse
thei

44 *The Touch-stone of
their sin, which they have done &c.*
And that this is not understood to be
confessed to God in heaven, but also
to his Priest on earth, the whole Cha-
pter, from *vers.* 12. unto the end, doth
clearly testifie. Adde hereto, that he
saith not, *they shall confesse their sins*
(to wit, in general) but *their sin*, to wit
in particular.

See more *Mark* 1. 4. *James* 5. 16.
Mat. 18. 18. *Mat.* 17. 14.

¶ See the holy Fathers that affirm
the same. *S. Iren.* l. 1. cap. 9. *Tertul.* l.
de pœnitentia, where he reprehend's
some, who for humane shamefastness
neglected to go to confession. It is
written of *S. Amb.* that he himself sate
to hear confessions, *Amb. ex Paulino*
S. Clement *S. Peters* successors, speaks
wonderfully pithily to this purpose *epist.*
ad fratr. Dom. But of all others *Origen*
is most plain for this point. l. 3. *Periar.*
S. Chrys. l. 3. *de Sacerd. & hom.* 85.
in Joan. *S. Aug.* cited as before. *S.*
Amb. orat. in muliere peccatrice saith:
Confesse freely to the Priest the hidden
secrets of thy soul.

XVI.

That Pardons, and Indulgences, were not in the Apostles times.

CONTRARY to the expresse words of their own Bible, 2. Cor. 2. 10. *To whom ye forgive anything, I forgive also: for if I forgave anything to whom I forgave it, for your sake forgave I it, in the person of Christ.* The Corinthian aforesaid, was excommunicated, and put to penance by the Apostle, as plainly appeareth 1 Cor. 5. 3. and here in 2 Cor. 2. cited above, he giveth order for his pardon. A plain proof of the Apostles power, there of binding, here of loosing, there of punishing, here of pardoning. Therefore pardons were in use in the Apostles times.

2 Cor. 2. 6. *Sufficient to such a man, is this punishment (or Censure) which was inflicted of many.* Whence it is clear, that it lieth in the hands of the spiritual Magistrates, to measure the time of such punishment, or penance imposed.

C. 4.

See

See more *Matth.* 18. 18. and *Matth.* 16. 19.

¶ As also the Fathers that affirm the same. *Tertul.* lib. ad Mart. cap. 1. 5. *S. Syp.* lib. 3. ep. 15. and *serm. de lapsis.* *Concil. Lateran.* Can. 62. The degrees of *Innocentius* 3. and 4. de pœnitent. and remis. cap. Quod autem. *S. Amb.* l. 1. de pœnit. cap. 2. the place begins; *Dominus per jus.* *S. Aug.* ep. 75. ad Auxil. Episcop. The place begins, spiritualis pœna. *S. Chrysost.* l. 3. de sacerdot. The place begins, Si rex aliquis. Lastly Pope *Urban* the 2. granted a plenary Indulgence to such, as went unto the Holy War.

The Protestants hold,

XVII.

That the actions, and passions of the Saints, do serve for nothing to the Church.

CONTRARY to the expresse words of their own Bible *Colos.* 1. 24. I now rejoyce in my sufferings for you, and fill up that which is behinde (we read, wanting) of the afflictions of Christ in my flesh

flesh for his bodies sake, which is the Church. Hence hath ground been always taken of Indulgences (but much more principally, from the super-abundant merit of *Jesus Christ*;) There the actions and passions of the Saints, do serve for something to the Church.

Philip. 2.30. *Because for the work of Christ, he was nigh unto death, not regarding his life, to supply your lack of service towards me.*

Contrary also to an Article of our Creed, *I believe the communion of Saints.* For to what purpose believe we this, If their actions and passions may not be imparted to us, nor serve to any purpose to the Church?

See more *Psal.* 119.63. (we 118) *1 Cor.* 12,12. *2 Cor.* 11.28. *Psal.* 53. (we 52.) 9.2. *Mac.* 15.16: *Mat.* 17.3. *Luke* 9.30. 31. *Mat.* 27.52. *Apoc.* 5.8. *Gen.* 26.5. and 48.16. *Exod.* 32.13. *Job* 5.1. *Hier.* 15.1. *Isai.* 37.35. *Mark* 14.36. *Luke* 8.44. *Acts* 5.15.

All these passages contain actions, or prayers of the Church triumphant, for the militant or patient, or for

both, I care not which they grant, and yet one thy must needs confess.

¶ See the Fathers that affirm the same, *S. Aug. lib. de cura pro mort. cap. 1.* The place begins: *Etsi nusquam.* And again the same Saints in the same book, *S. Maximus ser. de sanctis Octavio & Adventio*, the place begins; *Cuncti martyres. S. Bede hist. Eccles. Anglia l. 3. cap. 19. S. Aug. in Psal. 61.* the place begins: *Unus enim homo*: as also *S. Anselm* upon the same *Psalm*.

XVIII.

That no man can do works of Supererogation.

CONTRARY to the expresse words of their own Bible *Mat. 19. 21.* *If thou wilt be perfect, go and sell that thou hast, and give to the poor, & thou shalt have treasure in heaven, and come and follow me.* Hence it plainly appears, that man, by the assistance of Gods grace, may do some things counselled, which are of more perfection than the things commanded: and these

these we call, *Works of Supererogation.*

1 Cor. 7. 25. *Now concerning Virgins, I have no commandement of the Lord, yet I give my iudgement (we read Counsell) as one that hath obtained mercy of the Lord to be faithful. And vers. 38. He that giveth her in Marriage doth well, but he that giveth her not in Marriage doth better. To do that which is counselled is not necessary, because one may nevertheless be saved: but he who omits what is commanded (unless he do penance) cannot escape eternal pains.*

Mat. 19. 12. *There be Eunuchs which have made themselves Eunuchs for the kingdom of heaven, he that is able to receive it (we read take it) let him receive it. But this cannot properly be said of precepts, as S. Aug. noteth upon this place, ser. 61. de temp. for of precepts it is not said, keep them who is able, but keep them absolutely.*

See more *Luke 10. 25. 1 Cor. 7. 1. Revel. 4. 3. Acts 2. 44. Acts 4. 34.*

¶ And the holy Fathers affirm the same, *S. Amb. 1. de viduit. Origen in 6. 1.*

50 *The Touch-stone of*
which we do over and above our duty.
Euseb. 1. Demonstrat cap. 8. S. Chry-
soft. hom. 8. de act. poenit. Blame not
our Lord, he commandeth nothing im-
possible; yea, many do more than they
are commanded. S. Greg. Nicen. 1.
Moral. cap. 5.

XIX.

That by the fall of Adam, we have all
lost our Free-will, and that it is not
in our power to choose good, but onely
evill.

CONTRARY to the expresse words of
their own Bible, 1 Cor. 37. *He*
that standeth stedfast in his heart, ha-
ving no necessity, but hath power over
his own will, and hath so decreed in his
heart, that he will keep his virgin, doth
well. But if a man have not freedom of
will, as well to the one, as to the other,
why doth the holy Ghost (Pro. 23. 26.)
require of us to give him our heart, if we
cannot consent but unto evil? Therefore
it is in our power to chuse good, or evil.

John 1. 11. 12. *He came unto his*
own, and his own received him not: but
as many as received him, to them gave
he

he power to become the sons of God. Words which plainly imply a liberty of will : For when he saith, *some received him, and some not*, who sees not the liberty both of the one, and of the other; for these would not receive him, and those would.

Deut. 30. 19. *I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore chuse life, that both thou, and thy seed may live.* And rightly may we call heaven and earth to witnesse against them, who commit the same fault touching Grace, which the *Turks* do touching Nature. For the *Turks* believe that the fire burns not, nor water wets not, but that God doth it, by the fire and water. And so our adversaries say, that a man desireth no good, nor doth no good, but onely that God doth all by man; but this is false. Therefore, &c.

Luke 13. 34. *O Ierusalom, Ierusalem, &c. How often would I have gathered thy children together, as a hen doth gather her brood under her wings,*

The Touch-stone of
wings, and ye would not. I would, (saith
Christ) and ye would not. What, for
Gods sake, can be spoken more plainly?

See more *Luke 10. 42. Acts 5. 4.*
Ad Philens. vers. 14. 1 Cor. 7. 37. and
9. 1. 14. 2 Cor. 9. 7. Ose. 3. 9. Num.
30. 14. Josua 14. 13. 2 Reg. 24. 12.
3. Reg. 3. 5. Eccles. 15. 15. Mat. 19.
17. Jos. 24. 15. 2 Sam. 12. Prov. 11.
24. Revel. 3. 20. Isai. 1. 19. 20.

¶ See the ancient Fathers. *Eus. Ca-*
sar. de prep. l. 1. c. 7. saith, that those
 who hold this opinion, do pervert and
 overthrow. *Universam vitam huma-*
nam, all the whole life of man. And in
 very deed his reason is good, for upon
 this consideration of mans free-will,
 are grounded all political laws, pre-
 cepts and prohibitions, pains and re-
 wards, which else were meerly super-
 fluous and against reason. *S. Hilary.*
1. Trinitate, saith: He would not there
should be a necessity for men to be the
Sons of God, but a power. S. Aug. l. 1.
ad Simpl. q. 4. saith: To consent, or
not to consent unto Gods vocation, lieth
in a mans own will. So teacheth
S. Amb.

the reformed Gospel. 23

S. Amb. in Luke cap. 12. S. Chrysost. hom. 19. in Genes. S. Irenaus l. 4. cap. 27. S. Cyril. lib. 4. in Ioan. cap. 7. We cannot in any wise deny freedom of will in man. And S. Aug. afore recited saith lib. 2. cap. 4. de Act. cum Felic. Manich. How should our Saviour reward every one according to their works, if there were no free-will?

XX.

That it is impossible to keep the Commandements of God, though assisted with his grace, and the holy Ghost.

CONTRARY to the express words of their own Bible Philip. 4. 13. *I can do all things, through Christ which strengthneth me.* Therefore it is possible to keep the commandements, or else it is false, that he could do all things.

Luke 1. 5. 6. The Scripture speaking of Zachary and Elizabeth, saith: *And they were both righteous before God, walking in all the commandements,*

54 *The Touch-stone of*
ments, and ordinances of the Lord,
blamlesse. Yet Protestants usually say,
that none are so righteous as that they
can keep any of them: but these two
were so righteous as they kept all of
them: now whether of these wilt thou
believe, S. *Luke.* or our Reformers?

Luke 11.27.28. *Blessed is the womb*
that bare thee, and the paps which thou
hast sucked. But he said; Yea, rather
blessed are they that hear the word of
God, and keep it. Christ pronounceth
them blessed, who hear the word of
God and keep it: but the commande-
ments are the word of God, (which
they affirm no man can keep) therefore
they affirm that no man can be blessed.
And like unto this is that of *John* 13.
17. *Matth.* 12.50. *John* 14.23. With
an infinite number of such like places,
in their own Bible: all which this
their false doctrine doth in plain terms
contradict.

Luke 11. 2. *Thy will be done as in*
heaven, so in earth. In this petition,
either we demand a thing impossible; or
else the Saints in Heaven fulfill not the
will

will of God in all things; else it may be fulfilled also by us on earth, (one of the three) But the two first are great absurdities; therefore the latter is to be granted.

1 John 5.3. *For this is the love of God, that we keep his commandments, and his commandments are not grievous.* If the commandments were impossible, they could bind no man: for it is not to be conceived how one should sin in a thing, which he could not possibly avoid. And (if this were admitted) *Christ* saying to the young man in the Gospel: *If thou wilt enter into heaven, keep the commandments,* were as much as if he had said; *If thou wilt enter into heaven, take hold of the Moon between thy teeth.*

See more *Ezech.* 36. 27. *Matth.* 11. 30. and 19. 17. *Eccles.* 15. 15. *Rom.* 13. 8. 10. and 73. *Josua* 11. 15. and 22. 5. *Psal.* 17. 3. *Deut.* 30. 11. 1. *John* 2. 4. *Job* 27. 6. and 1. 22. *Rom.* 2. 27. *Luke* 10. 28. &c. 15. 7. 3. *Reg.* 14. 8. and 15. 5. *Ephes.* 1. 4. *Galat.* 5. 14. *Gen.* 6. 9.

¶ See

¶ See Origen. hom. 9. in Josue. S. Cyril. l. 4. cont. Julian. S. Hilar. in Psal. 118. S. Hier. l. 3. cont. Pelag. S. Basil, who saith: *It is an impious thing to say, that the commandements of God are impossible.*

They maintain.

XXI.

That faith onely justifieth; and that good Works are not absolutely necessary to salvation.

CONtrary to the expresse words of their own Bible 1 Cor. 13. 2. *And though I have the gift of Prophecie, and understand all mysteries, and all knowledge; and although I have all faith so that I could remove mountains, and have no charity, I am nothing.* Therefore faith onely doth not justifie; yea, this plainly proves that faith is nothing to salvation, without good works.

James 2. 24. *To see therefore how that by works a man is justified, and not by faith onely.* Wherefore S. Aug. lib.

lib. de fide & operibus cap. 14. writes that this Heresie, was an old Heresie, even in the Apostles times. And in the preface of his *comment. upon the 32. Psalm.* He warns all men, that this deduction upon this speech of S. Paul, *Abraham was justified by faith, therefore works be not necessary to salvation,* is the right way to hell and damnation. See the *Rhemes Testament* upon this place.

Jac. 2. 14. What doth it profit my brethren, though a man say, he hath faith, and not works? Can faith save him? This proposition (but especially the former) is directly opposite to that which our Adversaries hold. Neither can they pretend, that there is the like opposition or contradiction, betwixt *S. James* speeches and *S. Pauls*: for though *S. Paul* say, *Man is justified by faith,* yet he never saith, *by faith only.*

Gal. 5. 6. For in Jesus Christ neither Circumcision availeth any thing, nor uncircumcision, but faith which worketh by love. Note well this place; for if our Adversaries (who pretend Confe-
rence

rence of places, to be the onely Rule to explicate the hard passages of holy Scripture) had followed but this their own Rule, this one text would have cleared unto them all other, wherein Justice and salvation might seem to be attributed to faith alone.

See more *Mat. 7. 21, 22. Mat. 5. 21. Mat. 19. 17. and 11. 26. Mat. 12. 33. Mat. 16. 16. Gal. 3. 12. 1 Tim. 5. 8. 1. Joan 2. 4. 1. Joan. 3. 22. Rom. 3. 31. Phil. 2. 12.*

¶ The Fathers that affirm this are, *Origen in 5. Rom. S. Hilar. cap. 7. in Mat. And S. Ambr. in 4. ad Heb. saith: Faith alone sufficeth not. S. Aug. de fide & operibus cap. 51. saith: I see not, why Christ should say. If thou wilt have life everlasting, keep the commandements, if without observing of them, by onely Faith, one might be saved.*

XXII.

That no good Works are meritorious.

CONTRARY to the expresse words of their own Bible, *Mat. 16. 27. For the*

the Son of man shall come in the glory of his Father, with his Angels, and then he shall reward every man according to his works. He saith not that he shall reward every man according to his mercy, or their faith, So S. August. de verbis Apost. serm. 35. doth interpret.

Mat. 5. 12. Rejoyce and be glad, for great is your reward in heaven. The word Reward, in Latine and Greek, signifieth wages and hire, due for works, and so presupposeth a meritorious deed, as the Rhemish Testament noteth upon this place.

Again Mat. 10. 42. Whosoever shall give to drink, a cup of cold water onely, in the name of a Disciple, verily, I say unto you, he shall in no wise lose his reward. Therefore good works are meritorious.

2 Cor. 5. 10. For we must all appear before the judgement seat of Christ, that everyone may receive the things in his body, according to that he hath done, whether it be good, or bad: Words most clear, that Heaven is as well the reward of good works, as Hell is the stipend of evil
There,

Therefore they must needs be enemies of a good life, and of all good works, who teach the contrary.

See more 1 Cor. 19. 17. and 18. 25. Heb. 11. 26. Psal. 18. 20. 1 Cor. 4. 5. and 3. 8. 2. Esdras 15. 19. Apoc. 22. 12. Apoc. 16. 6. Apoc. 3. 4. and 22. 12. Rom. 2. 6. Eccles. 12. 2. Colos. 3. 23. Luke 16. 9. and 6. 38. Gen. 15. 1. Jerem. 31. 16. Sap. 5. 16. 1 Tim. 4. 8. 2 Thes. 1. 6. Rom. 11. 21.

¶ The holy Fathers unanimously affirm the same, *S. Amb. de apelog. David cap. 6. S. Hier. l. 3. cont. Pelag. S. Aug. de spiritu & lit. cap. ult. and others.*

X XIII.

That faith once had, cannot possibly be lost.

CONTRARY to the expresse words of their own Bible, *Luke 8. 13. They on the rock, are they, which when they hear, receive the word with joy, which for awhile believe, and in the time of temptation fall away.* Therefore faith once had, may afterwards be lost.

1 Tim.

1 Tim. 1. 18. 19. *This charge I commit unto thee, Son Timothy, according to the propheties which went before on thee, that thou by them, mightest war a good warfare, holding faith and a good conscience, which some having put away, concerning faith have made shipwreck. Both which places do plainly reprove this false doctrine. That no man can fall from the faith, which he once truly had.*

2 Tim. 2. 16. &c. *Shun profane and vain babblings, for they will increase unto more ungodliness. And their word will eat as doth a canker, of whom is Hymeneus, and Philetus, who concerning the truth have erred, saying, that the resurrection is past already, and overthrow the faith of some. If faith once had could not be lost, this saying of the Apostle should be false.*

See more 1 Tim. 6. 20. Rev. 2. 5. Luke 19. 24. Matth. 23. 8, &c. Rom. 11. 20.

¶ The Fathers affirm the same frequently, and among the rest S. *August.* *de gratia & lib. arbit. de correp. & gratia,*

62 *The Touch-stone of
gratia, & ad articulos falso impositos.
concil. Trid. sess. 6. cap. 9. 12, 13.
and others,*

They maintain,

X X I V .

*That God by his will, and inevitable
Decree, hath ordained from all eter-
nity, who shall be damned, and who
saved.*

CONTRARY to the expresse words of
their own Bible, 1 Tim. 2. 3, 4.
*God our Saviour, who will have all
men to be saved, and to come to the
knowledge of the truth.* Meaning, by
his conditional will, that is to say, if
men will themselves, by accepting, do-
ing, or having done all things requisite
by Gods Law: for God useth not his
absolute will, or power towards us in
this case. Therefore he hath not wil-
led, and inevitably decreed any at all
to be damned, as our Adversaries hold.

2 Pet. 3. 9. *The Lord is not slack
concerning his promise, &c. not wil-
ling that any should perish, but that*

all

all should come to repentance, Therefore he is far from ever making any such decree, as our Adversaries would persuade us.

Wisdom 1. 13. For God made not death, neither hath he pleasure in the destruction of the living. The reasons, which conclude this truth, are manifest: for we must assure nothing of those things, which depend upon the onely will of God, without clear and evident revelation. But predestination is such. Therefore, &c.

See more Ose 13.9. Ezech. 18.32. Wis. 11.24. Ioan. 3.16. Rom. 11.20. 32. Prov. 20.9. and 28.14. Phil. 2.12.1. Cor. 4.4. and 9.27. and 10.12. Eccles. 5.5. Job 9.2. Joel 2.14. Jonas 3.9. Acts 8.20. Jer. 17.9.2 Ioan. 1.8.

¶ See the Fathers, that affirm the same in particular S. Aug. l. 1. civit. Terul. orat. c. 8. S. Cypr. lib. 4. epist. 2. And S. Amb. lib. 2. de Cain and Abel, will not that we refer unto God the prevarication of Adam, or the treason of Judas, though he knew the sin before it was committed.

D

Fur-

Further they hold.

XIXV.

That every one ought infallibly to assure himself of his Salvation, and to believe, that he is of the number of the Predestinate.

Contrary to the expresse words of their own Bible, 1 Cor. 9. 27. I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away. A man would think, that S. Paul might be as sure, and as confident of Gods grace and salvation, as any one of our Protestants be; and yet you see he durst not adhere unto their presumptuous, and unhappy security.

Rom. 11. 26. 21. Thou standest by faith, be not high minded, but fear, for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God, on them which fell, severity; but towards thee goodness,

ness, if thou continue in his goodnesse,
otherwise thou also shalt be cut off.

And Philip. 2. 12. *Work out your own
salvation, with fear and trembling.*
Most plain forcible places, against the
vain security of salvation.

See more, *Prov. 28. 14. Eccles. 9. 1. 2.*
2 Tim. 2. 15. 2 Pet. 1. 10. Tok. 12. 2.
13. Pro. 20. 9. Eccles. 5. 5. Job 9. 20.
Psal. 18. 13. 1 Cor. 4. 4. Dent. 4. 29.
2 Cor. 10. 18. 1 Pet. 1. 17.

¶ See. S. Amb. ser. 5. in *Psal. 118.*
S. Basil in *constit. monast. c. 2. S. Hier.*
l. 2. advers. Pelagianos, & l. 3. in Je-
rem. cap. 13. S. Chrysost. hom. 87. in
Joan. And S. Aug. in *Psal. 40.* saith:
I know full well that the justice of my
God remaineth; Whether my own justice
remain or no, I know not; for the Apo-
stle terrifieth me saying: He that
thinketh himself to stand, let him take
heed lest he fall: S. Bern. ser. 3. de
Advent. & ser. 1. de Septuages. saith:
Who can say, I am one of the Elect, &c.

XXVI.

That every man hath not an Angel-Guardian, or keeper.

CONTRARY to the expresse words of their own Bible, *Mat. 18. 10. Take heed. that ye despise not one of these little ones; for I say unto you, that in heaven, their Angels do always behold the face of my Father, which is in heaven.* Therefore they have their Angel-keeper. A thing so plain, that *John Calvin* durst not deny it, although he would seem to make a doubt of it. *lib. 1. Inst. cap. 14. sect. 7.*

Psal. 91. (we 90.) 11. 12. He shall give his Angels charge over thee, to keep thee in all thy ways; they shall bear thee up in their hands; lest thou dash thy foot against a stone. This very passage. *S. Cyril of Alexandria lib. 4. cont. Julian.* applieth to our Angel-keeper.

Acts 12. 13, &c. S. Peter knocking at the door, they said; It is his Angel. Lo, how apparently the faith of the primitive Church appeareth concerning this point.

Sec

See more, 1 Cor. 11. 10. Zachary 3.
10. Luke 15. 10. Luke 16. 22. Tob. 5.
15. 20. Tob. 12. 12. Tob. 5. 27. Exod.
23. 23. Ioshue 5. 13. Num. 22. 22. 31.
Gen. 24. 40. Dan. 9. 22.

¶ See S. Greg. dial. 4. cap. 58. S. A-
thanas. de communi Essentia. S. Chry-
sost. hom. 3. in ep. ad Colos. lib. 6. de sa-
cerd. Greg. Turronens. lib. de gloria.
mart. S. Aug. ep. ad Probam cap. 9.
and epist. 69. ad fratres in eremo lib.
11. cap. 31. civit. S. Hier. upon these
words, *Their Angels, &c.* Mat. 18. 10.
teacheth; *That it is a great dignity, and
marvelous benefit, that every one hath
from his nativity, an Angel for his cu-
stody and patronage.*

XXVII.

*That the holy Angels pray not for us,
nor know our thoughts, and desires
on earth.*

CONtrary to the expresse words of
their own Bible, Zachary 1. 9.
10. 11. 12. *Then the Angel of the
Lord answered and said, O Lord of
Hosts,*

Hosts, how long wilt thou not have mercy on Hierusalem, and on the Cities of Juda; against which thou hast had indignation these threescore, and ten years, And what, I pray you, is a prayer, if this be not? Therefore the holy Angels pray for us.

Tob. 12. 12. Now therefore, when thou didst pray, and Sarah thy daughter-in-law, I did bring the remembrance of your prayers before the holy One. He who pleaseth to read the whole Chapter, shall clearly see the manifold benefits besides this one, which men receive at the hands of Angels: for which see the Annotations of the Catholick Bible upon this place.

Revel. 8. 4. And the smoke of the incenses of the prayers of the Saints, ascended from the hand of the Angel before God. What can be possibly spoken more plain, to prove that Angels offer up prayers before God? yea this very place is so understood by S. Irenaeus l. 4. cap. 34. towards the end.

See more Gen. 19. 18. 19. 20. Dan. 8. 15. Dan. 9. 20. Acts 5. 19.

¶ See

¶ See also S. Hilary in Psal. 129. who saith: *The intercession of Angels Gods nature needeth not, but our infirmity doth* S. Amb. lib. de viduis. Victor. aric. lib. 3. de persecut. Vandal.

XXVIII.

That we may not pray to them.

CONTRARY to the exprefs words of their own Bible Gen. 48. 15. *The Angel which redeemed me* (we read, *delivered me*) *from all evil, bless these lads, &c.* Here some perhaps will say, that this was God, and not an Angel. This is but a sorry shift; for God had not then redeemed man, but long after. Yea this very passage is applyed by S. Chrysost. to our Angel-Gardian hom. 3. upon the 1. to the Colos. And by S. Hieron. upon the 66. of Isa. Also S. Basil. l. 3. cont. Eunom. affirmeth, that this was spoken of a true Angel, and not of God, which being so, who can with reason say he prayed not unto him? 1

Tob. 5. 16. *And when his son, had prepared all things for the journey,*

his father said, Go thou with this man, and God which dwelleth in heaven prosper your journey, and the Angel of God keep you company. Both God is here prayed unto, and his Angel also at the same instant, saying, God prosper you in your journey, and the Angel of God keep you company.

Ose 12. 4. Yea, he had power over the Angel, and prevailed; he wept, and made supplication unto him. Lo, what is plain, if this be not, for proof of prayer to the blessed Angels?

But some perhaps will say; I could be perswaded to pray to Angels, if I could assure my self that they could hear me, and knew what passeth here on earth. To this I answer likewise out of their own Bible, *Luke 15. 10. There is joy in the presence of the Angels of God over one sinner that repenteth.* Now what more plain than that the Angels in Heaven know what we do on earth; which if they did not, how could they rejoyce at the conversion of a sinner? Therefore we may pray lawfully unto them. See more, *Ose 12. 4. Song of the three*

the reformed Gospel. 71

three Children vers. 36. Psal. 14. 8.
Num. 22. 34. Gen. 19. 18. 19. 20. Psal.
148. 2.

¶ S. Augustine expounding those words of *Iob* 19. 21. *Have pittie upon me, have pittie upon me, O ye my friends, for the hand of God hath touched me,* saith expressely, that holy *Iob* addressed them to the *Angels*. As also those other of *Iob* 5. 1. *Call now, if there be any that will answer thee, &c.* the same S. Aug. expoundeth of praying to *Angels*, in his *Annot. upon Iob*.

Protestants hold.

XXIX.

That the Angels cannot help us.

CONTRARY to the expresse words of their own Bible, *Dan. 10. 13. Michael one of the chief Princes came to help me.* Which is further verified *Revel. 12. 7. 10.* Where the self-same *Angel*, with his fellow-*Angels*, fought a battel with the *Dragon*, and with his *Angels*. Therefore they can help us.

D 5

Ibid.

Ibid. verse 21. *And there is none that holdeth with me in these things, but Michael your Prince. Therefore the Angels can help us.*

Acts 12. from verse 7. to verse 12. Now I know of a surety, that the Lord hath sent his Angel, and hath delivered me.

See more *Mat. 2. 13. Mat. 4. 6. Ps. 91. (we 90) 11. 12. Act. 5. 19. Act. 27. 23. Psal. 104. (we 103.) 4. Heb. 1. 7. Luke 16. 22. Gen. 19. 10. 15. 16. Gen. 2. 17. Isa. 63. 9.*

¶ The ancient Fathers affirm the same. *S. Justin. Apol. 2. S. Amb. l. de vid. Victor. Uticens. l. 3. de per sec. Vand. And S. Aug. de civit. l. 12. c. 31. saith, The holy Angels do help us without all difficulty, because with their spiritual motions (pure and free) they labour or travel not. Again in Psal. 62. he saith: The Angels wait upon us pilgrims, and by the commandments of God, do help us: the place begins, Attendant nos peregrinos.*

XXX

That no Saint deceased, hath afterward appeared to any upon earth.

Contrary to the expresse words of their own Bible. *Mat. 17. 3.* And behold there appeared unto them Moses and Elias talking with them. Therefore Saints deceased, have afterwards appeared to some on earth.

Mat. 27. 52. And the graves were opened, & many bodies of Saints which slept, arose, and came out of the graves after his resurrection, & went into the holy City, and appeared unto many, &c.

2 Mac. 15. 12. Onias the High Priest, after he was dead, appeared to Judas Machabeus alive. The like did Samuel unto Saul. What shall we say then to those, that will deny a truth so clear? For some such my self have met withal.

See more *Luke 26. 27. 28. Joan. 11. 44. Luke 7. 15. and 23. Matth. 9. 25. Mark 5. 42.*

¶ See S. Bede l. 5. cap. 13. *Hist. of England..*

74 *The Touch-stone of
England. S. and Gregory in his book
of Morals, in sundry places.*

XXXI.

*That the Saints deceased, know not
what passeth here on earth.*

CONtrary to the expresse words of
their own Bible, *Luke 16. 29.*
Where *Abraham* knew that there
were *Moses* and the Prophets Books
here on earth, which he himself had
never seen when he was alive, as *S.*
Aug. Witneffeth *lib. de cura pro mor-*
tuis cap. 14. Therefore the Saints de-
ceased, know what passeth here on
earth.

*John 5. 45. Do not think that I
will accuse you to the Father; there is
one that accuseth you, even Moses in
whom ye trust.* But, how could *Moses*
(dead two thousand years before) ac-
cuse those that were then living; if the
Saints deceased, know not what passeth
here on earth?

Like unto this, is that *Revel. 12.*
*10. And I heard a loud voice saying in
hea.*

heaven, &c. The accuser of our brethren is cast down, which accuseth them before our God day and night. Now the divels cannot accuse men day & night before God, but they must first know whereof: who then will for shame deny that to Saints and Angels, which must needs be granted to the very divels?

2 Kings 6. 12. (we 4. Kings) O King Elisha, the Prophet that is in Israel, telleth the King of Israel the words, that thou speakest in thy bed-chamber. Hence I thus argue: if the light of Prophecy could extend it self so far, as to make known, see, and understand things so secret, yea, even to inward thoughts: who can with reason deny, that the light of glory can do the same in the souls of the blessed?

The like is proved out of many other places of Holy Scripture, as 2 Reg. 5. 26. where the Prophet Elizeus, being afar off, saw all that passed betwixt Naaman, and Giesi his servant. Saint Paul was rapt into the third Heaven, and saw that which was not to be told

told to man 1. Cor. 12. *S. Stephen* saw from earth *Christ* sitting at the right hand of his Father, *Acts* 7. The rich-glutton saw from hell to heaven (as Protestants confesse;) how then say they, that the Saints cannot know or see from heaven to earth?

And without some reciprocal knowledge, there could be no communion at all, between the Saints in Heaven, and the faithfull on earth (the which is an article of our creed) which notwithstanding the continual passage of souls thither, doth convince.

See more *Mat.* 19. 38. *Revel.* 2. 26. *Luke* 22. 30. *Acts* 5. 3. 1. *Kings* 28. 14. *Eccles.* 4. 6. 23.

¶ See *Eusebius* *serm. de Annunt. S. Hier. in epitaph. Paul. S. Maximus* *serm. de S. Agnete.*

XXXII.

That the Saints pray not for us.

CONTRARY to the expresse words of their own Bible *Rev.* 5. 8. *The four and twenty Elders fell down before the Lamb*

Lamb, having every one of them harps and golden vials, full of odours, which are the prayers of Saints, Lo, how among so many divine and unsearchable mysteries set down in holy Writ without exposition, it pleased God, that the Apostle himself should clearly open this point unto us, saying: *which (odours) are the prayers of Saints*, that so our adversaries may have no excuse of their error. Therefore the Saints pray for us.

2 Machab. 15. 14. Then Onias answered saying: This is a lover of the brethren, who prayeth much for the people, and for the holy City, to wit, Jeremiah the Prophet of God. Ancient Origen hom. 18. in Ioan. saith it appeareth that Saints, departed from this life, have care of the people, as it is written in the Acts of the Macchabees, many years after the death of Jeremy.

Jorem. 15. 1. Though Moses and Samuel stood before me, yet my mind could not be towards this people. Hence S. Hierom. in his Commentaries, and S. Greg. lib. 9. of his Morals. cap. 12. do

do gather, that *Moses* and *Samuel* after their death, both could, and did sometimes, pray for the same people: for otherwise it should be absurd to say: *Though Moses and Samuel stood before me, &c.*

Baruch 3, 4. *O Lord almighty, thou God of Israel, hear now the prayers of the dead Israelites* (we read, of the dead of Israel.) And *Theodoret* paraphrasing upon the Prophet *Baruch*, interpreteth this place as *Catholicks* do. Therefore the dead of *Israel*, prayed for the living.

Revel. 2. 26. 27. *And he that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of Iron.* Since *Jesus Christ* therefore imparteth his power unto them upon nations, therefore they may with *Jesus Christ*, pray for those over whom they are thus established. So *S. Augustine* expoundeth the same; writing upon the 2. *Psalms*.

We read also in the 16. of *S. Luke*, that the rich Glutton in hell, prayed for his

his brethren that were on earth. If therefore the Saints in heaven pray not for us their brethren on earth, then we may say, that greater is the charity of the damned, than of the saved. But this were too absurd to say. A conclusion which S. *Aug.* draweth from this very place.

¶ See S. *Aug.* *serm.* 15. *de verbis Apost.* S. *Hilar.* in *Psalm* 129. S. *Damascent lib.* 4. *de fide cap.* 16. With many others.

XXXIII.

That we ought not to beseech God to grant our prayers in favour of the Saints, or their merits: nor do we receive any benefit thereby.

TWO wayes there are of praying by the mediation of the blessed Saints. The one by beseeching God to grant our desires in favour of them, and their merits. The other, by expressly praying them, to interceed, and pray to God for us. Both being impugned by our Reformers, we will prove them out of their own Bible.

The

The proof of the first is contrary to the expresse words of their own text, *Exod. 22. 13. Remember Abraham, Isaac, and Israel thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed, as the stars of heaven, &c. And our Lord repented (we read, was pacified) of the evil which he thought to do unto his people. See how plainly Moses prayed to God, by the mediation of the holy Patriarchs. A form of prayer so pleasing to him, as having said a little before, that for their sin of Idolatry, he would consume them, the memory of his holy Servants being but laid before him, he presently pardoned them. Therefore we may beseech God to grant us our prayers in favour of them. Theod. quest. 67. in Exod. writeth, that Moses not thinking himself sufficient, to appease God by himself; added the intercession of the holy Patriarchs. And the like doth, S. Aug. quest. 149. in Exod. 101. beD or yriq
2 Chron. 6. 16. Now therefore,
O Lord God of Israel, keep with thy
ser-*

servant David, that which thou hast promised him. And *Psal.* 132. (we 131) Lord remember David, and all his afflictions. Lo, again the faith of the ancient Church of God, before the coming of *Jesús Christ*, how & fervent they were in this devotion, still alledging the memories and merits of their Saints deceased, thereby to move Gods mercy towards them. So prayed *Solomon*, 2 *Chron.* 1. 9. So prayed *Isai* 63. 17. So prayed *Hester* 13, 14. So prayed *David* 1 *Chron.* 29. 18, naming *Abraham*, *Isaac*, and *Jacob*, for his intercessours. Who ever heard a Protestant to say; Lord remember thine own mother, and all her afflictions, or *Peter* and *Paul* and their persecutions: Nay, they desire the Papists to hold them blameless for fear (forsooth) lest they should blaspheme.

Exod. 20. 5. I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love

love me, and keep my commandments.
 Here again God threatneth to punish
 the demerits of wicked men, deceased,
 unto the fourth generation of their chil-
 dren alive: and to reward the merits
 of goodmen deceased, unto the thou-
 sand generation of their children alive.
 Therefore we at this very day, receive
 benefits by means of our godly Ance-
 stors deceased a thousand generations
 ago. Thus much proof of the first point,
 and to pass unto the second.

XXXIIII.

*That we ought not expressly to pray
 them to pray, or interceed to God
 for us.*

Contrary to the express words of their
 own Bible, *Luke 16. 24. Father
 Abraham, have mercy on me, and send
 Lazarus, that he may dip the tip of
 his finger in water, and cool my tongue,
 for I am tormented in this flame* Lo,
 two Saints are here prayed unto, and
 besought in one ver. & yet our Reformers

mers usually bid us shew them so much as one place in all the Bible for proof hereof. Where then, for Gods sake: are their eyes?

But they will reply, and say that this is a Parable and not a prayer: which we deny, offering to be tryed by the voice of ten renowned and ancient Fathers, all affirming this to be a true History, and not a Parable, as *Theophilaët, Tertulian, Clemens Alex. S. Chrysostom, S. Irenaus, S. Amb. S. Augustine, S. Gregory, Euthimius*, and our Country man *Venerable Bede*.

But grant it to be a Parable; what doth this make, either for them, or against us? For every Parable is either true in it self, and in the persons named, or at least is, or may be true, in some other; or else it were a flat lye, or at least a fiction or fable, which I presume they will never deny.

Whereupon I thus conclude as *S. Augustine* did a little before upon the self-same History; If the rich Glutton in hell, prayed to *Abraham*

ham, who (as our Reformers say) was in heaven, why may not we, who are in earth, pray to them who are in heaven.

Job 5. 1. *Call now, if there be any that will answer thee, and to which of the Saints wilt thou turn?* (we read and turn to some of the Saints.) Now if it had not been the custome in the time of Job, to invoke the holy Saints, it had been frivolous for *Eliphaz*, to have asked *Job*, to which of the Saints he would turn him. Whereto I adde, that *S. August.* expound this very place in his annotations upon *Job*, in the same sense that Catholicks do; yea, and long before him the *seventy Interpreters*. See more 2 *Pet.* 1. 15. *Dan.* 3. 28. *Hester* 13. 14. 1. *Chron.* 29. 18. *Luke* 16. 9. and 15. 10.

¶ The Fathers that affirm the same are. *S. Dionysius* cap. 7. *Eccles.* Hier. *S. Athanasius* serm. de *Annu.* *S. Basil* orat. in 44. *Mart. S. Chrysost.* hom. 66 ad popul. Finally, *S. Hier.* prayed to *S. Paula*, in *Epi. S. Paula*. *S. Maximus* to *S. Agnes*, serm. de. *S. Barnard* to our *B. Lady* and the like.

XXXV.

XXXV.

That the Boxes, or Relicks of Saints, are not to be kept, or reserved, no virtue proceeding from them, after they be once dead.

Contrary to the expresse words of their own Bible, 2 Kings 4. 13. 22. where it is written, that the bones of *Elifens*, being touched by one that was dead, did revive him. But this could not be, had not some virtue proceeded from them.

Acts 5. 14, 15. And believers were the more added to the Lord, multitudes both of Men & Women: insomuch that they brought forth the sick into the streets, and laid them on Beds and Couches, that at the least the shadow of Peter passing by, might overshadow some of them. It followeth in ours. (and that they all might be delivered from their infirmities) which is quite left out in the English Bibles, though those set forth in the beginning of *Queen Elizabeth's* reign have it as ours, in particular, that of Anno 1560. Whereupon S. Aug.
ser.

ser. 39. de Sanctis, saith : *If the shadow of S. Peters body could help them, how much more now the fulnesse of his power ?* Wherein he supposeth two things. The one ; that the shadow of his body being here on earth , did both help and heal infirmities (which the late *English Bibles* all leave out , as I said, because it makes not for them) The other ; that being in Heaven, he can still help us by his power.

Acts 19. 11. 12. And God wrought special miracles by the hands of Paul , so that , from his body were brought unto the sick , hand-kerchiefs , or aprons , and the diseases departed from them, and the evil spirits went out of them. S. Chrysostom. tom. 5. cont. Gentiles, Quod Christus sit Deus, in a whole book proveth hereby , and by the like virtue of other Saints, and their Relicks, that Christ their Lord and Master is God , whose servants shadows , and napkins could do such wonders.

See more, *Exod. 13. 19. 2. Reg. 2. 8. 14. John 1. 27.* Where *S. John* had a reverend esteem of the very latchet of our

our Saviours shoe, as of a Relick, which he was not worthy to unbuckle, or touch with his hand: And the Woman with the bloody flux, of the hem of his holy garment.

¶ See the ancient Fathers that affirm the same. *Enseb. lib. 7. hist. cap. 15. S. Athanasius in vita S. Anthonii. S. Basil in Psal. 115. S. Chrysost. ser. de sanctis Iuuentio & Maximo. And S. Ambr. laith: But if you ask me, what I honour in flesh dissolved, I honour in the Martyrs flesh his wounds, received for Christs name. And, I honour his Ashes, made holy by the confession of Christ.*

Protestants hold.

XXXVI.

That creatures cannot be sanctified, or made more holy than they are already of their own nature.

Contrary to the expresse words of their own Bible, 1 Tim. 4. 4. *For every creature of God is good, and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the word of God, and prayer. Yea,*

E

it

it was a common use in the primitive Church, to bring bread to Priests to be hallowed, *Math. 26. 26. Rom. 14. 17. in Matth.* and being blessed, to send it for sacred tokens from one Christian to another, as St. Aug. witnesseth, *ep. 31. 34. 35. 36.*

Mat. 23. 17. Ye fools and blind, whether is greater, the gold, or the temple that sanctifieth the gold?

Mat. 23. 19. Ye fools and blind whether is greater, the gift, or the Altar that sanctifieth the gift? Lo, how plainly our Lord affirmeth in both these places, that the Temple sanctifieth the Gold, and the Altar the Gift: and generally all creatures, severed from common and profane use to religion and worship of God; are thereby made sacred and holy. Are not they therefore much to be blamed, who keep such a Tossing at Holy water, Holy ashes, and the like?

See more 2 Reg. 2. (we 4. 2.) where the Prophet *Eliseus* applied salt to the healing and purifying of the waters. *Joly 6. 8.* where the Angel *Raphael* u-

sed

fed the Liver of a Fish, to drive away the Devil. 1 Samuel (we 1 Kings) 16. Where Davids Harp and Psalmody kept the evil spirit away from Saul.

¶ See S. Greg. l. 1. dial. cap. 4. S. Aug. lib. 18. de civit. Dei. S. Hier. in the life of Hilarion, post mediam S. Bede, lib. 1. cap. 30. hist. Anglia.

XXXVII.

That children may be saved by their Parents faith, without the Sacrament of holy Baptism.

Contrary to the express words, both of truth it self, & also of their own Bible, Joh. 3. 5. Verily, verily I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the Kingdom of God. Therefore they cannot be saved without Baptism.

Tit. 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost.

Marc. 16. 16. He that believeth and is baptized, shall be saved: but he that

90 *The Touch-stone of*
believeth not, shall be damned. Seeing
Infants therefore cannot believe, they
must at the least be baptized, or else
they cannot be saved.

Here they will object against us that
of *S. Paul*, 1 *Cor.* 7. 14. That the chil-
dren of the faithful are sanctified. But
if they understand by their *sanctifica-*
tion, that they are born without sin, they
do directly oppugne *S. Paul*, who affirm-
eth (*Eph.* 1.) that we are all born the
Sons of wrath, Yea, *S. Paul* in the self-
same place saith, that the unbelieving
Woman is sanctified by the believing
Man: and yet I hope they will not say,
that she obtains thereby the full remis-
sion of her sins.

Gen. 17. 14. *The uncircumcised Man-*
childe, whose flesh of his fore-skin is
not circumcised, that Soul shall be cut off
from his people. But Circumcision was
not more necessary to the *Israelites*, than
Baptism to the *Christians*. Therefore, &c

¶ See *S. Aug.* lib. 1. de peccat. merit.
& remiss. c. 30. ep. 90. 91. *S. Leo.* epist.
80. ad *Episcop. Campaniam*. *S. Irenaeus.*
l. 3. c. 19. *S. Cyp.* l. 3. ep. 8 ad *Fidum*.

XXXVIII.

XXXVIII.

That the Sacrament of Confirmation is not necessary, nor to be used.

CONTRARY to the expresse words of their own Bible, *Acts 8.14.* Peter and John prayed for them, that they might receive the holy Ghost (for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the holy Ghost. Thus the holy Ghost is given in Confirmation, which was not given in Baptism: how then is it not necessary, nor to be used?

Hebr. 6. 1. Therefore leaving the principles of the Doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of Faith towards God, of the Doctrine of Baptism, and of laying on of hands. Confirmation is here called one of the Principles of the Doctrine of Christ, and a foundation

*The Touch-stone of
dation of repentance: How then not
necessary, nor to be used?*

¶ See the Fathers that affirm the
same. *Tertul. lib. de Resur. carnis.*
S. Pacianus lib. de Baptismo. S. Ambr.
lib. de Sacram. S. Hierom. contra Lu-
cifer. And lastly, *S. Cyr. lib. 2. epist. 1.*
speaking both of baptism and confir-
mation, saith: *That they may be san-*
ctified, and be the sons of God; if they
be born in both Sacraments.

XXXIX.

*That the bread of the supper of our
Lord, was but a figure, or remem-
brance of the body of Christ received
by faith, and not his true, and very
body.*

CONTRARY both to the expresse words,
and truth of their own Bible, *Luke*
22. 15. With desire I have desired to eat
this passeover with you before I suffer.
Now to refer these words to a figura-
tive eating onely by Faith, were most
absurd: for we cannot say, that Jesus
Christ could receive, or eat himself in
this sense sith all Divinity forbids

us to admit Faith in the Son of God;
Therefore that *Pasche*, which he so
greatly desired to eat with his Disciples
before he suffered, was the *Pasche* of
his own true body befold and to exalt

Luke 22. 16. For I say unto you, I
will not any more drink of the fruit of
the vine, until it be fulfilled in the
Kingdom of God. Words of wonderful
force, and which cannot be understood
figuratively, no more than the former;
it being a thing as clear as the Sun, that
of material bread and drink, there is
no use at all above in Heaven.

and John 6. 31. I have the living bread
which came down from Heaven: if any
man eat of this bread, he shall live for
ever. And the bread that I will give
is my flesh, which I will give for the
life of the World. *Benard* is very angry,
when we ask him, If the bread that came
down from Heaven, be living, or life-
giving bread. He willingly grants us
the later, but cannot endure to hear tell
of the former, and therefore transla-
eth life-giving, instead of living. But
this is absurd, for the Sun is life-gi-

ving, but is not living: & being granted to be living, what else is it than his body?

And note withal, that thus our Lord spake of this blessed bread, before he gave it.

Matth. 26. 26. *Take, eat, this is my body.* And Luke 22. 19. *This is my body, which is given for you.* What I pray can be spoken more plain? Notwithstanding, they will needs maintain and affirm, that what he gave, and they received, was nothing else but bare bread.

Note also, that our Lord spake this at the very giving thereof. 1 Cor. 10. 16. *The cup of blessing which we blesse, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ?* And 1 Cor. 11. he addeth: *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body.* Thus both before our Lord gave it; at the very giving of it, and his Apostles and Disciples after he had given it unto them,

them, and they to others, all of them call it expressely our *Lords Body*.

Finally, against their true and real receiving of Christ by Faith, I say: Either the Soul ascendeth to Heaven, there to feed on Christ by Faith (which *Calvin* confesseth:) or else Christ descendeth to earth to feed the same. Not the first, for so the unglorified Soul of man, should be in two places at once; which yet they deny even to the glorified body of Jesus Christ. Not the second, for so Christ should be in two places at once, whom yet they say the Heavens must contain till the day of Judgement, *Acts 3*.

¶ See Fathers that affirm the same, *S. Ignat. in ep. ad Smyr. S. Justin Apol. 2. ad Antoninum. S. Cyprian ser. 4. de lapsis. S. Ambr. l. 4. de Sacram.* saith: It is bread before the words of the Sacrament, but after, &c. of bread it is made the flesh of Christ, *S. Remigius* saith: The flesh which the word of God took in the Virgins womb, and the bread consecrated in Church, are one Body.

XL.

That we ought to receive under both kinds; and that one alone sufficeth not.

CONTRARY to the expresse words of their own Bible, *John 6. 51.* If any man eat of this bread, he shall live for ever, and the bread which I will give, is my flesh. Here everlasting life is promised by our Lord himself, to him that eats of this bread onely: Therefore one kinde doth suffice.

Luke 24. 30. 8. 35. Christ at *Emaus* communicated to his Disciples under one kinde. Both *S. Augustine* and *Theophilact* expound this place of the B. Sacrament in the same sence, *lib. de consens. Evang. cap. 35.* *S. Chrysost.* *hom. 17. operis imperfecti.* *S. Thomas of Aquin*, and many others.

But they will alleadge to the contrary that of *S. John*, *Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you.* The answer hereto is very easie, which

is, that the conjunction *and*, is there taken disjunctively instead of *or*, as is learnedly observed by Doctour Kellison, in his reply to M. Sutcliffe, p. 189. Again, Christ in those words, teacheth us the precept, and not the manner of the precept; that is to say, he commands us to receive his body and his blood, without determining whether under one kinde, or under both, as the Counsel of Trent declareth. For he that said; *Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you*, hath also said; *If any one eat of this bread, he shall live for ever*. And he that said, *He that eateth my flesh, and drinketh my blood, hath life ever lasting*, hath also said; *The bread which I will give is my flesh for the life of the world*. He that said; *Who so eateth my flesh, and drinketh my blood, dwelleth in me, and I in him, hath likewise said; He that eateth this bread, shall live for ever*. Therefore one alone doth suffice.

See more of this in the 1. 4. 2. doct. 11. 10. 11. 12.

the bread was made in bread

the bread

XLI.

They further hold.

X L I.

That there is not in the Church, a true and proper Sacrifice; and that the Mass is not a Sacrifice.

CONTRARY to the expresse words of their own Bible, *Mac. i. 11.* *From the rising of the sun even to the going down of the same, my Name shall be great among the Gentiles, and to every place Incense shall be offered to my Name, and a pure offering.* But this Sacrifice, or pure Offering cannot be understood of Christ upon the Cross (as they would have it) which was offered onely once, and in one place, and then also not among the Gentiles, nor yet can be ever iterated: therefore neither is, nor can be other, than the daily Sacrifice of the Mass.

Psal. 110. (we 109.) 4. The Lord hath sworn, and will not repent, Thou art a Priest forever, after the order of Melchisedech. But *Melchisedechs* Sacrifice was made in bread and wine: there-

therefore it must either be granted, that our *Saviour* doth now sacrifice (yea, and ever shall) in bread and wine above in Heaven (which were absurd to say:) or else that this is meant of the sacrifice of the Mass, whereon the Eternity of his Priest-hood doth depend on earth. Nor can this be in a spiritual sort onely, for that would not make him a Priest of any certain order, as *Melchisedech* was.

† Luke 22.19. *This is my body, which is given for you.* Which words do plainly prove, not onely that *Christ's* body is truly present, but withal so present, as that it is given, offered, and sacrificed for us. For *Christ* saith not, *which is given to you broken to you, or shed to you*, but, *for you*; Which clearly sheweth it to be a sacrifice: it being evident, that one would never say of the Sacrament (in the quality of a Sacrament) that it is given for man, but to man; that is to say, that a man receiveth it: and contrarywise of a Sacrifice, that it is offered, not to man, but for man.

See

See more Heb. 7. 15. 16. 17. Heb. 8. 1. 3. Heb. 9. 11.

The Fathers that affirm the same, are S. Clement. Apost. cont. lib. 6. cap. 23. who calleth it: *A reasonable, unbloudy, and mystycal Sacrifice.* S. Aug. *A singular, or most excellent sacrifice.* lib. 1. cont. advers. leg. and Prophet. cap. 18. 19. S. Chrysost. hom. in Psal. 95. *The mystical table, a pure and unbloudy host, a heavenly and most reverend Sacrifice.* Ichnius in Levit. cap. 4. saith: *that Christ, preventing his enemies, first sacrificed himself in his mystical supper, and afterwards on the Cross.* S. Greg. Nissen. orat. 4. de Resurrectione, proving that our Saviour gave his body and blood, in sacrifice for us in his last supper. saith excellently: *That a man cannot eat the sheep, unless the slaughter go before; and yet averreth this to have been done by Christ in his last supper.*

XLII.

XLII.

That Sacramental Union, is not to be used to the sick.

Contrary to the expresse words of their own Bible. James 5. 14. *Is any sick among you? Let him call for the Elders of the Church, and let them pray over him, anointing him with oyl in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him.* Hardly is there any Sacrament, whereof the matter, the minister, and the effect, are more expressly specified in all the Scripture, than of this. The form is the prayer, *Let them pray over him.* The matter, the oyl, *Anointing him with oyl.* The Minister, a Priest, or Elder of the Church, *Let him call for the Elders of the Church.* The primary effect is, the forgiveness of sins, and the secondary, the easing of the sick in body, saying: *And the Lord shall raise him up, and if he have*

The Touch-stone of
mitted sins, they shall be forgiven him.
 Therefore Sacramental Unction, is to
 be used to the sick.

Mark 6. 13. *And they anointed*
with oyl many that were sick, and heal-
ed them. Where it is clear, that the A-
 postles themselves, put in practice this
 holy Unction. Which *Beza* confesseth
 in his Annotations; saying, that it was
 a Symbole of admirable & supernatural
 virque. And had he not reason so to
 say? For oyl of it self, could not be na-
 turally the Antidote of all diseases: and
 albeit it were, yet the Apostles were not
 sent to practise Phisick, but to preach
 the Gospel; Yea, it were a thing both
 ridiculous, and impious to make them
 Trayclears, Carriers of Drugs, or Pa-
 racelsians.

Mark 16, 18. *They shall lay hands*
on the sick, and they shall recover. But
 first, our Reformers are no true Priests.
 Secondly, they lay not their hands
 upon the sick. Thirdly, they an-
 noint them not with oyl in the name of
 the Lord, as *S. James* willeth. Let them
 say the truth then and shame the devit,
 are

are not they sick in their wits, who will oppose so plain Scriptures?

¶ See the Fathers that affirm the same, *Origen. hom. 2. in Levit. 5. Chrysost. lib. 3. de sacred. S. Aug. in Speculo. & serm. 215. de temp. Venerable Bede in 6. Mark & 5. Jac.* with many others.

XLIII.

That no interior Grace is given by imposition of hands, in holy Orders. And that ordinary Vocation, and mission of pastours, is not necessary in the Church.

CONTRARY to the expresse words of their own Bible, *1 Tim. 4. 14. Neglect not the gift (we read grace) that is in thee, which was given thee by prophesie, with the laying on the hands of the Presbitery.* See how plain, it is, that holy Orders do give grace. *D. Kelsion* handling this question touching the mission of the Reformers, proveth learnedly (in his Reply. page 7. & 44.) that

that this foundation being disproved,
the whole frame of their Church and
Religion falls: yea, that they have nei-
ther true faith, nor worship of God;
and his reason is this: if faith depend
of hearing, hearing of Preaching,
Preaching, and administration of Sa-
craments of Ministers and Preachers,
and Preachers and Ministers of their
mission, where there is no mission (as
they have none) there can be no true
faith, nor lawful administration of
Sacraments, and consequently no Re-
ligion. Therefore vocation is necessa-
ry in the Church.

I Tim. i. 6. *Wherefore I put thee
in remembrance, that thou stir up the
gift of God which is in thee, by the
putting on thy hands.* How plain the
holy Scripture is against them. But
they reply, that laying on of hands is
not needfull to them, who have already
in them the spirit of God, and inward
anointing of the holy Ghost. To
which very question *Theodoret* maketh
answer, that God commanded *Moses*
(*Num. 27.*) to lay his hands upon *Jo-*
sue

Josue, whereas by the Testimony of God himself, *Josue* had already in him the spirit of God: *S. Paul*, although he were called immediately from Heaven, yet was afterward sent with laying on of hands, *Acts* 13. 3.

Hebr. 5. 4. *And no man taketh this honour unto himself, but he that is called of God, as was Aaron.* Here our adversaries reply again, that *Aaron* had no external vocation. But this is easily solved, for *Aaron* was the first of his Order, and therefore could not have his calling by succession, and whose case is far unlike to our Reformers, unlesse they will confess also that they are the first of their Order; wherein they shall be easilie believed.

See more *Acts* 13. *2 Tim.* 1. 6. *1 Tim.* 5. 22. *2 Tim.* 1. 8. *Num.* 27. 23.

¶ See also the holy Fathers that affirm the same, *S. Aug. lib. 4. quest. super. Num.* *S. Cypr. ep. ad Magnum. Optatus Milevit*, the place begins; *No quis Mirotur. Tertullian in praescript.* The place begins: *Edant origines.*

That Priests, and other Religious persons, who have vowed their chastity to God, may freely marry, notwithstanding their vow.

CONTRARY to the expresse words of their own Bible, Deut. 23. 22. *When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God, will surely require it of thee, and it would be sin in thee: but if thou shalt forbear to vow, it shall be no sin in thee.* Out of which words, two things are clearly proved. The one, that it is both lawfull, and laudable to make Vows. The other, that Vows being once made, do binde, where otherwise there was no obligation before. Therefore such as have Vowed Chastity, may not, nor ought not afterwards, attempt to marry; which if they do, they break their Vow.

1 Tim. 5. 11. 12. *But the younger widows refuse, for when they have begun to wax wanton against Christ, they will marry, having damnation, because they have cast off their first faith.*

faith. All the ancient Fathers that write upon this place, expound these words of the Apostle, of the Vow of Chastity; or of the faith and promise made to *Christ*, to live continently; as abundantly proved in the Rhemes Testament upon this place.

1 Tim. 5. 15. *For some already turned aside after Satan*, To marry, after the vow of chastity once made, is here termed by the Apostle himself, *turning aside after Sathan*. And here-upon it is, that we call the Religious that after marry (as *Luther, Bucer, Peter Martyr*, and the rest of that lascivious rabble) Apostates, Gods adulterers, incestuous sacrilegious and the like.

See more *Psal. 66. 16. Numb. 6. 2. 18. Josue 21. 26. Jerem. 35. 18. Eccl. 5. 3. Acts 21. 23.*

¶ See also the Fathers in confirmation thereof. *S. Aug. lib. de bona viduit. c. 9. S. Athanasius lib. de virginitat. S. Epiphanius heres. 48. S. Hier. cont. Jov. l. 1. c. 7. What is to break their first faith (saith S. Aug?) They vowed and per-*

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performed not, in Psal. 75. The place
begins; Quid est, primam fidem, &c.

XLV.

That fasting, and abstinence from cer-
tain meats is not grounded on holy
Scripture, nor causeth any spiri-
tual good.

CONTRARY to the expresse words of
their own Bible, *Jerem. 35. 5.*
And I set before the Sons of the house
of the Rechabites, pots full of Wine,
and Wine-cups, and I said unto them,
drink ye Wine. But they said, we will
drink no Wine, for Jonadab the Son of
Rechab, our Father, commanded us,
saying; Ye shall drink no Wine, nei-
ther ye, nor your sons for ever. Thus
have we obeyed Jonadab our Fa-
ther, in all that he hath charged us.
Therefore fasting is grounded upon ho-
ly Scripture.

Luk. 1. 15. For he shall be great in
the sight of the Lord, and shall drink
neither Wine nor strong drink. Thus
was abstinence, not onely foretold, but
also prescribed by the Angel; which
plainly proveth that it was both a wor-
thy

thy thing, and also an act of religion in S. John Bapt. as it was in the Nazarenes, and Rechabites a fore-mentioned.

Acts 13. 3. *And when they had fasted and prayed, and laid their hands on them, they sent them away.* Hence the Church of God hath sufficient ground and warrant for the using and prescribing of publick fasts, (which was not fasting from sin, as our Reformers (forsooth) pretend, for such fasting they were ever bound to keep) and that at such times, or seasons as the Church pleased to prescribe (as in Lent, or the like) and not when every man lists, or the toy takes him in the head, as Arius and other Hereticks did teach, testified by S. Aug. Hares. 53.

Mat. 17. 21. *Howbeit, this kinde of devils, goeth not out, but by prayer and fasting.* Behold the great force of prayer and fasting, able to expel the very devil. Therefore it causeth great spiritual good.

See more Joel 2. 12. Mat. 6. 16. Mat. 9. 15. 29. Toby 12. 8. Luke 2. 37. Acts 14. 22. 2 Cor. 11. 27. 2. Cor.

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2 Cor. 6.5. Num. 30.14. 1 Tim. 4.3.

¶ And the Fathers. S. Ignat. ad Philip. S. Basil orat. de jejunio. S. Chrysost. orat. in sanct. Lavacrum. & hom. 1. in Gen. S. Ambr. ser. 4. S. Hier. in cap. 18. Isa. and many others.

X L V I.

That Jesus Christ descended not into hell, nor delivered thence the souls of the Fathers.

CONTRARY to the expresse words of their own Bible, Ephes. 4.8. *When he ascended upon high, he led Captivity captive (in their margent, or a multitude of captives) and gave gifts unto men. Now that he ascended, what is it, but that he also descended first into the lower parts of the earth? These freed Captives to be the souls of the glorified, no man in his right wits will say; Nor the souls of the damned, for so the devils should be brought again into heaven; therefore they were the souls of the Fathers, which Christ delivered out of Limbus.*

Acts 20.27. *Because thou wilt not leave my soul in hell, neither wilt thou*

thou suffer thine holy one to see corruption. These very words S. Aug. applieth to the proof of a third place, and saith: *Who but an infidell, will deny Christ to have descended into hell?* Epist. 99. ad Evod.

1 Pet. 3. 18. 19. *Being put to death in the flesh, but quickned by the spirit, by which also he went, and preached unto the spirits in prison* Now to understand by the word *prison*, heaven there is no sense, since it is called the seat of God, and not the prison of God. To understand it of the wicked, Calvin himself opposeth this opinion, and maintains that S. Peter speaks of the good, who were known from the dayes of *Noah*. And hereto, that this doctrine destroyeth an article of our Creed Therefore *Christ* descended into hell.

Heb. 11. 38. 39. 40. *And these all having obtained a good report through faith received not the promise: (to wit of heaven) God having provided some better thing for us, that they without us should not be made perfect: to wit, in their perfect and compleat glory.*

F

Whence

Whence it follows necessary that they must needs grant another place, distinct as well from the Heaven of the saved, as from the Hell of the damned, wherein these holy souls were detained.

Mat. 12. 40. *For as Jonas was three days and three nights in the Whales belly, so shall the Son of man be three days and three nights, in the heart of the earth.* But how I pray, is this Figure fulfilled, if Christ were not as many days and nights in the heart of the earth, as Jonas was, who was not in the Whales belly in body only, but also in soul? Whence it followeth, that either Christs holy soul, was three days, and three nights in the heart of the earth, as well as his body, or that this place of Scripture, is either false, or unfulfilled. Which were most absurd to affirm.

Marth. 27. 52. 53. *And the graves were opened, and many bodies of Saints which slept, arose, and came out of the graves after his resurrection, and went into the holy City, and appeared unto many.* Understood by S. Ignatius Bishop of Antioch, of *Limbus Patrum*,
 writ-

writing to the Citizens of Trullis thus: many arose with our Lord, for the Scripture saith, that many of the bodies that slept arose with our Lord. He descended alone, returned with a multitude.

Zach. 9. 11. *As for thee also by the blood of thy Covenant, I have sent (we read let) forth thy prisoners, out of the pit, wherein is no water.* Both S. Hier. and S. Cyril, understand this pit, to be meant of *Limbus Patrum*. And with very great reason, for how absurd were it to say, that the damned have their share in the blood of the Covenant? Or that they are set forth of their infernal pit? Or that they may be said to be thy prisoners (that is Christ) but rather the prisoners of the devils? Yea, where I pray (to speak properly) hath Christ had any prisoners at all (which he hath let forth) if not out of this place? Therefore, either Christ let forth prisoners out of *Limbus Patrum*, or this place likewise as the former, is either false, or not yet fulfilled.

Like unto this, is that of 1 Samuel 2, 6. *The Lord killeth, and maketh alive*

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alive, he bringeth down to the grave
(we read, hell) and bringeth up (we
read back again.) See how plain and
conform the faith of that old Church
was, and is to this of ours, *bringeth*
down to hell or bring-back again, which
hardly in any clear sense can be aver-
red, if *Limbus Patrum* be denied. As
for the word (*grave*) which they erro-
neously have added in stead of *Hell*, to
diminish the force of so plain a place;
why do they not as well foist the same
into their Creed, in stead of *Hell*, as
here they have done, and say, *Was cru-*
cified, dead and buried, he descended
into the grave? Who doth not see this
absurdity?

See more *Osee. 6. 3. Psal. 16. 10.*
2 Pet. 3. 19. Zach. 9. 11. Rom. 10. 6.
Eccl. 24. 45. Psal. 23. 7. Gen. 37. 35.

¶ See also the Fathers that affirms the
same. *S. Hier. in 4. and Ephes. S.*
Greg. lib. 13. Moral. cap. 20. S. Aug.
in Psal. 37. vers. 1. The place begins:
Futurum est enim, &c.

XLVII.

XLVII.

That there is no Purgatory fire, or other prison, wherein sins may be satisfied for after this life.

Contrary to the expresse words of their own Bible, 1 Cor. 3. 13. 15. *The fire shall try every mans work, of what sort it is. If any mans work shall be burnt, he shall suffer loss, but he himself shall be saved, yet so, as by fire.* S. Augustine writing upon the 37. Psal. and drawing these very words of the Apostle into his discourse, saith: *Because it is said (he himself shall be safe) that fire is therefore contemned. Yea verily, though safe by fire, yet that fire shall be more grievous than whatsoever a man can suffer in this life.* Thus he. Therefore there is a Purgatory fire, wherein sins may be satisfied for after this life.

John 11. 22. *But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.* S. Martha, the sister of S. Ma. Magdalen believed, that our Lord (whom then, she held only for a

holy man, or Prophet, and not for the Son of God, could obtain of God, something profitable to her brother *Lazarus*, who was deceased. For having said: *Lord, if thou hadst been here, my brother had not been dead*, she presently added: *But I know that even now whatsoever thou wilt ask of God, God will give it thee*. Which speech she could never have used in any good sense, if she had not learned this doctrine of the Synagogue, who offered sacrifices, alms and prayers for the departed, and unless she had known and believed, that the dead might be holpen by the piety of the living; as *Cardinal Allen* learnedly concludeth in his *Treatise of Purgatory*.

Acts 2. 14. Whom God hath raised up losing the sorrows of hell. In which words two things are to be noted, which clearly make for the proof of *Purgatory*. The one, that in this place, where *Christ* was, there were certain sorrows and pains. The other, that some there were inflicted for sin, upon whom he bestowed that gracious benefit as to discharge

discharge and free them of those pains. For as the *Rhemes Testament* very well noteth, *Christ* was not in pains himself, but losed other men out of their pains.

1 Cor. 15. 29. *Otherwise what shall they do, that are baptized for the dead?* From this place an evident proof is drawn touching the help which the souls departed out of this world may receive by the Church on earth, and consequently proveth Purgatory; understanding the pains and afflictions, which voluntarily we do inflict upon our selves, to exempt those that are therein: for to baptize, signifieth to afflict ones self, to do penance, to suffer death, &c. as is evident in *S. Luke* 12.30. *But I have a baptism to be baptized with, and Mark* 10.38.

Luke 16.9. *And I say unto you, make to your selves friends of the Mammon of unrighteousnesse, that when ye fail, they may receive you into everlasting habitation,* *S. Ambrose* upon this place, and *S. Aug. lib. 21. de Civit. cap. 27.* say, that it is to receive succour after death, accord-

ding as the word (*fail*) inforceth.

Luke 23. 42. *Lord remember me, when thou comest into thy kingdom.*

S. August. saith in his fifth Book against *Julian* about the middest) that the good Thief in this prayer; presupposed, that (according, to the common opinion) souls might be holpen after death.

2 Mac. 12. 44. 45. *For if he had not hoped, that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.* And in the next verse he concludeth, *That it was an holy and good thought, &c.* This place of holy Scripture, is most clear for prayer for the dead: for had it not been the continual doctrine and practise of the Church to pray for the dead, neither could *Judas Machabeus* (who was himself a Priest) have ever thought of any such remedy, as to gather twelve thousand drachms of silver to send to *Hierusalem*, to have prayers made for the relief of the souls slain in the wars: neither would the multitude of people have either contributed,

buted, or the Priests of the Temple, received the same, had they thought (as these men do) that it had been superstition to pray for the departed, or, that there had been no other place than the hell of the damned, or the heaven of the saved.

See more 2 *Tim.* 1. 18. 1 *John* 5. 16. *Isa.* 4. 4. *Isa.* 9. 18. *Acts* 2. 24. *Mat.* 3. 11. *Mat.* 12. 32. *Mat.* 5. 26. *Micheas* 7. 8. *Psal.* 66. 12. *Toby* 4. 18. *Philip.* 2. 10. *Zach.* 9. 11.

¶ As also the Fathers that affirm the same. *S. Ambr.* upon the 1 *Cor.* 3. & *serm.* 20. in *Psal.* 118. *S. Hier.* lib. 2. cap. 13. *advers.* *Jovin.* *S. Greg.* lib. 4. *Dialog.* cap. 39. *Origen.* *hom.* 6. in cap. 15. *Exod.* with many others.

XLVIIII.

That it is not lawfull to make, or have Images.

Contrary to the expresse words of their own Bible, *Exod.* 25. 18. *And thou shalt make two Cherubims of Gold, of beaten work shalt thou*

make them, in the two ends of the Mercy seat. These graven Angels were Images of the highest order of Angels (one excepted) which is in heaven, and were made with faces of beautifull young men, and commanded to be set up by God himself in the Holy of Holies; which *S. Hierom* witnesseth the Jews to have worshipped, *epist. ad Marcellam*. Therefore it is lawfull to make Images.

1 Kings 6. 35. *And he carved thereon Cherubims; and Palm-trees, and open Flowers, and covered them with gold, fitted upon the carved work.* Hence is to be gathered, that the precept of not making graven Idols, doth nothing at all concern Images, that is to say, the true representation of things meerly imaginary and not subsisting, for as *S. Paul* saith, 1 Cor. 8. *An Idol is nothing.* So that the Idol representeth that which is not, the Image that which is; a most remarkable difference.

Again, seeing an Idol is that property, which being nothing (as *S. Paul* saith) is represented to be something.

or that which represents the thing that is not; if our Reformers believe the images of Christ crucified to be an idol, they then believe that Christ was never crucified; for it would follow necessarily, that the image of Christ crucified, being an idol, therefore Christ was never crucified.

Heb. 9. 1. 5. *Then verily, the first Covenant had also ordinances of Divine service, and a worldly sanctuary, &c. and over it, the Cherubims of glorie, shadowing the Mercy-seat.* Here S. Paul calls the images of the *Cherubims*, which Solomon made, an ordinance of divine service, which our Reformers call the making of idols; whom shall we sooner believe, Blessed S. Paul, or a Reformed brother?

To conclude, an image is of such Divine and natural right, that all understanding, imagination, and sense, as well interiour, as exteriour is made by way of images, called *species sensibiles, & insensibiles*. The body cannot be in light, without its shadow; the Moon and the Stars imprint their image in the water &c.

Water: a man cannot look in a glasse without making his Image, Therefore either God and nature it self doth break this Commandement as well as we, or else it is absurd to say, that we break it in making of Images.

See more, 1 *Kings* 7. 36. 42. 44. *Numb.* 21. 8. *Mat.* 22. 20. *Exod.* 31. 2. *Exod.* 35. 30. where painting and engraving of Images, is so far from being counted Idolatry, that it is proved to be a science Divinely infused into *Bezaleel* by God himself; and so the invention of good Images came first from God.

¶ The Fathers that affirm the same are *Tert. lib. 2. de pudicitia*, *S. Greg. Naz. ep. 49. ad Olymp.* *S. Basil. orat. in S. Barlaam.* *S. Aug. lib. 1. de consens. evang. cap. 10.* witnesseth, that in his time Christ was to be seen painted in many places, between *S. Peter.* and *S. Paul.*

XLIX.

That it is not lawfull to reverence Images, nor to give any honour, to insensible things.

CONTRARY to the expresse words of their own Bible, *Exod. 3. 5. And he said, Draw not nigh hither, put off thy shooes from off thy feet, for the place whereon thou standest, is holy ground.* How clear a place is here produced against our Reformers, wherein an insensible Creature was commanded by God himself to be honoured: for the refraining to tread upon it, was the doing of honour to it. Therefore all dead Images, representing unto us a holy thing may be honoured.

Psal. 99. 5. Adore ye the footstool of his feet. Which place is spoken literally of the Ark of the Testament, according to that of *1 Chro. 28. 2. I had in my heart to build a house of rest for the Ark of the Covenant of the Lord, and for the foot-stool of our God.* Now the principal reason; why the Ark was

was worshipped, was in regard of the images that were set upon it, which the *Jews* did worship, as *S. Hierom* witnesseth in his *Epistle ad Marcellam*.

Philip. 2. 20. That at the Name of Jesus, every knee should bow, of things in Heaven, & things in earth, and things under the earth. Now, that is the *Name of Jesus*, which either is pronounced by anothers mouth, printed in a book, or painted and engraven in an image: but at any of these we are commanded to bow the knee.

Again, if images ought not to be worshipped, we may not (whatsoever the *Apostle* saith) bow our knee at the *Name of Jesus*; seeing words, (as *Aristotle* saith, and as the truth is) are signs representative of the things they signifie, and are the images of the ears, as the others are of the eyes.

Num. 21. 8. And the Lord said unto Moses: Make thee a fiery Serpent, and set it up upon a pole: and it shall come to passe, that every one that is bit, when he looketh upon it, shall live. Hence are evidently proved di-

vers things against our Reformers.

1. That God commanded the making of this image. 2. The setting of it up for a sign. 3. He promised that the lookers thereon should assuredly receive succour and help. 4. He warranted the making, the setting up, the beholding, and the reverencing thereof to be exempted from breach of the first Commandment, by working so many, and so manifest miracles, at and before the presence thereof. Therefore an image may be made, may be set up, may be looked on, and reverenced, as *Doctour Saunders* most learnedly concludeth, in his *Treatise of Images*.

¶ See Fathers that affirm the same. *S. Amb. serm. 1. in Psal. 118. S. Aug. lib. 3. de Trinit. S. Greg. lib. 7. epist. 5. ad Jan. Finally. S. Basil saith (in Julian. citat. in 7. Sinod.) I honour the Histories of Images, and do publickly worship them, for this being delivered us from the holy Apostles, is not to be forbidden. S. Chrysostom in his Mass, turned into Latin by Erasmus, saith:*

The

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The Priest boweth his head to the Image
of Christ. S. Damascen. lib. 4. cap. 17.
saith: The worshipping of the Cross, and
of Images, is a Tradition of the Apostles.

But before I conclude this point, I
desire to solve a few objections, which
usually our Reformers bring against
the Honour of holy Images.

The 1. Objection.

Is taken out of 2 Kings (we 4.) 18.
where King *Ezechias* broke down the
brazen Serpent (whereof we last made
mention) seeing it to be the cause of
Idolatry.

Answer.

This indeed is a common place, from
whence our Adversaries collect sundry
false and sophistical arguments, to wit,
from the abuse of any good thing, to
destroy it utterly, together with the
right use thereof. But by the same Ar-
gument, they may as well collect, that
the Sun and the Moon should be taken
out of the Firmament, because they were
worshipped by the Gentiles for Gods.

Like-

Likewise that the holy Bible should be burnt, because many a one draweth damnable Heresies forth of the same, to his own perdition. Yea, this silly Argument borrowed from the abuse of things, serves very fitly to prove the quite contrary, thus: Images have been sometimes abused, therefore they were good in themselves: for those things which are evil by abuse onely, must needs be good, being well used.

Their 2. Objection.

You give that honour to Images, which is due to God alone; worshipping, adoring, and creeping to them, as to God.

Answer.

We say the contrary, which thus we prove. The difference of honour proceedeth principally from the minde, and not from the exterior bowing, or demeanour of the body: For if I prostrate my self before an Image, or kiss the same, well knowing the while, that it is no God, nor reasonable Creature, but onely a remembrance of God, towards whom I desire
to

to shew mine affection ; God knoweth how far off mine honour is, from that honour which is due to him alone. As contrariwise , If I lay prostrate at Christs feet indeed, kissed them, knocked my breast, held up my hands unto him, called him the Son of God; yet all this while , think him not to be so in my heart , mine honour truely should be no honour at all, but a very contumely, and affront unto Christ. Add hereto that the words , which betoken *honour, adoration, worship* and the like, are in a manner confounded in all languages : but the heart from whence the honour proceedeth , knoweth well the difference of every thing. *D. Sanders de Imag. pag. 10.*

Their 3. Objection.

It is expressly forbidden by God himself, to fall down before any Image , or to worship it.

Answer.

Some of our Reformers themselves do honour the Sacrament of Christs Sup-

Supper, which they teach to be an Image, or representation of Christs body and bloud. And seeing they believe no other substance to be in the Sacrament, besides bread and wine, nor will give the honour of *latria* (as we call it) thereunto; it follows invincibly that they do worship, or honour some Image. Now, as they would not for all this have us to judge, or call them Idolaters: even so, let it please them (for their own sakes) to spare us. For as they do not place, or stay this honour in the bread and wine, but from thence refer it to Christ himself; so do we transfer all our honour from all Images, unto the first form, or pattern, not suffering the same to rest, or end in the Image which we honour. *Sander. ibid. pag. 52.*

Their 4. Objection.

An Image is a Creature, and no God; and to set up a Creature to be worshipped, or adored is flat Idolatry.

An-

Images are set up in Churches ; not specially to the intent that the people should worship, or adore them, but partly to stir up our minds to follow the example of those holy men, whose Images we do there behold. So that the worship and reverence which is there given to Images, is given as it were by a consequence, and rather, because it may be lawfully given, than because it is principally sought to be given. As for the Idolatry, which is objected, we are to understand, that the word is compounded of *Latria*, and *Idolum*, and is as much to say, as the giving of *Latria*, or of Gods honour unto an *Idol*. But our Images are no Idols, nor the honour we give unto them, is that of *Latria*; how then can it be said that Images are set up to be used to Idolatry?

Besides, for further eviſtion of a Reformer, that should charge me with Idolatry, for reverencing a Picture, or Image, I would before his face break a *Crucifix*, or tear a *Picture* of any Saint in pieces, and throw the pieces into the fire,

fire, and this not out of any contempt, or scorn of what the Crucifix, or Picture represents, but to satisfie him, that I gave them onely an inferiour relative kind of honour, and used them as helps to my memory. And then would shew him the Council of Trent. Session 25. in these words.

Images are not to be venerated for any virtue, or Divinity is believed to be in them, or for any thing that is to be Petitioned of them, or for any trust, or confidence, that is to be put in them, as the Gentiles did of old, who reposed their hope and trust in their Idols, but because the honour that is exhibited to them, is referred to the Prototypes represented by them, &c. Thus for the Council. And who can be so ignorant, or malicious, as to say this is Idolatry?

¶ Thus much have I thought good to add in this place, for the instruction of the ignorant and unlearned people, who use to stumble at the doctrine of *the worship of Images*, because indeed they understand it not. And what is said for the worship of them, may also

also serve for the lawfulness of making them, since the one supposeth the proof of the other.

L.

That no man hath seen God in any form, and that therefore his Picture, or Image cannot be made.

CONTRARY to the expresse words of their own Bible, *Gen. 3. 8.* where God appeared unto Adam, *walking in the garden of Paradise*, in a corporal form. And *Gen. 28. 12. 13.* to Jacob, *standing above the ladder*, whereon the Angels ascended, and descended. For we must know, that it is onely the outward shape and form of the thing, which is expresse, either in this, or the like Image, and not the inward substance thereof, which is not possible for any Painter, or Carver to expresse; which though it expresse not all that is therein, yet that which it expresseth is a truth: and thus may God be expresse to us. Yea, why may not God be expresse by Picture, or Image in the same form and manner, wherein he hath manifested himself to mortal eyes?

Exod.

Exod. 32. 11. God appeared, and spake unto Moses face to face, as one man speaketh to another. To the Prophet Isa. 6. 1. 5. Sitting upon a Throne. To Daniel 7. 9. Sitting, wearing garments, and having hair on his head like pure wool. How then can any wise man, doubt, but that, that thing may be lawfully set forth, or expressed in an outward Image, which necessarily must be conceived by an inward?

1 Kings (we 3.) 22. 19. I saw the Lord sitting on his Throne, and all the Host of Heaven, standing by him on his right hand, and on his left. But perhaps they will say, that God commands us to hear his word, and the Histories which spake of his apparitions, but not to paint them. I answer, That seeing we learn by our eyes, as well as by our ears, there is no reason, why that may not be painted before our eyes, which may be preached to our ears. Again, seeing we may finde the aforesaid Visions and Histories in the Bible; why may we not as well see them painted in pictures, as written in a Book of white paper? L I.

L I.

That blessing, or signing with the sign of the Crosse, is not founded on holy Scripture.

Contrary to the expresse words of their own Bible, *Revelation 7. 3.* Where one Angel said to four other Angels: *Hurt not the earth, neither the Sea, nor the Trees, till we have sealed (we read, signed) the servants of our God in their foreheads.*

Again, *Mark. 10. 16.* And he took them up in his arms, put his hands upon them, and blessed them. Therefore signing and blessing is founded in holy Scripture.

Luke 24. 50. And he led them out as far as to Bethany, and he lift up his hands, and blessed them. Therefore, &c.

¶ See the Fathers that affirm the same, *Dionys. Areopagita, cap. 4. 5. 6. Eccles. Hier. Tertul. lib. de corona milit. Origen. in Exod. cap. 5. hom 6. 5. S. Cyril. Cat. 1. S. Basil. lib. de spir. sanct. cap. 37. S. Chrysost. hom. 55. in Mat. cap. 16.*

L II.

LII.

That the publick service of the Church ought not to be said, but in a language that all the people may understand.

CONTRARY to the express words of their own Bible, Luke 1. 8. And it came to pass, that while he executed the Priests Office before God, in the order of his course according to the custome of the Priests Office, his lot was to burn Incense in the Temple of the Lord; and the whole multitude of people were praying without at the time of Incense. Where it is to be noted. 1. That this was then the common custom. 2. All the people were without, and the Priest within; how then did they understand him? Therefore the publick service of the Church may be so said, as all the people understand it not.

Levit. 16. 17. And there shall be no man in the Tabernacle of the congregation, when he goeth in to make an attonement in the holy place, untill he come out, and have made an attonement for himself, and for his household,

G

hold,

hold, and for all the Congregation of Israel. Therefore &c.

I shall not need to produce the authorities of Fathers for this point, when the practice of the whole Christian world, for these many hundred years together hath been directly contrary to our Reformers herein, against which to dispute (as *S. Aug.* saith) were insolent madness. See the *Rhe. Test.* 463. But against this they will object out of Scripture this their probablest place, 1 Cor. 14. 16. *When thou shalt bleſſ with the ſpirit, how ſhall he that occupieth the room of the unlearned, ſay Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt? For thou verily givest thanks, but the other is not edified.*

Hereto I answer, that there be two kinds of prayer, or giving of thanks in the Church. The one *Private*, which every man sayes by himself alone. The other *Publick*, which the Priest saith, in the name and person of the whole Church. As concerning private prayer, no Catholick denies, but it is very expedient,

pedient, that every man pray in his own tongue, to the end he may understand what he sayes. But for the *publick* prayers of the Church, it is not necessary that the common people understand them, because it is not they who pray, but the Priest in the name of the whole Church. For as it was enough for the people of the old Law to know and understand, that in such a Sacrifice consisted the worship of God, although they had not so clear an understanding of every thing that was done therein (as hath been said;) even so in the new Law, when the people assist at the Sacrifice of the Masse, acknowledging thereby that God is worshipped & that it is instituted for the remembrance of Christs death and passion, although they understand not the Latine tongue, yet are they not destitute of the utility and fruit thereof; besides the help of the pious ceremonies therein, which do instruct them in the whole.

And indeed this place by them alledged serveth nothing to the purpose, but rather against them, seeing it

proves, that the common service of the Church, was not then in a tongue which every man understood, but in another language, which was not so common unto all. For *S. Paul* saying, *How shall he that occupieth the room of the unlearned, say Amen, at the giving of thanks, seeing he understandeth not what thou sayest*, shews that such giving of thanks, was not accustomed to be made in the vulgar tongue; and requires, or rather supposes, that in the service of the Church, there should be some other to supply the place of the unlearned, that is, one that should have further understanding of that tongue, in which the service of the Church is said. But had the service been in the vulgar tongue, there needed no man to have supplied the place of the Idiot, that understandeth not. So that, *S. Paul* shews most clearly, that such service was not exercised in a vulgar tongue, but in another which was not common to the whole people (such as the Latin tongue is now in *England*, as also throughout the whole East) and yet was not in the
con

contrary extream, that is to say, wholly strange, or utterly barbarous.

And seeing our Adversaries have this place continually in their mouths, and thereby deceive the simple people, I would have them to know that this Text of *S. Paul*, is greatly perverted by the Reformers themselves. For whereas the Greek and Latine Text hath, *He who supplies the place of an Idiot, how shall he say Amen?* the Ministers of Geneva, in many of their Bibles, have turned the same most deceitfully and maliciously, thus: *He that is an Idiot, how shall he say Amen?* As if there were no difference betwixt an Idiot, and he who supplies the place of an Idiot?

Moreover, the thanksgiving to which *S. Paul* saith *Amen* should be answered, is not at all practised in many of our Reformed Churches, where neither Idiots, nor those that supply the place of Idiots, do answer *Amen*, as *S. Paul* willeth; seeing they have altered *Amen*, into *So be it*, which is plainly repugnant to his meaning, as also to the practice of the whole Church. For they

cannot say for their excuse, that *S. Paul* wrote to those, who spake in the *Hebrew* tongue (for *Amen* is *Hebrew*) since he wrote to the *Corinthians*, who had their publick service in *Greek*, and not in *Hebrew*: A main Argument, that the word (*Amen*) ought to be retained in all languages, as it hitherto hath ever been amongst all Christians, before the dayes of our Reformers; in-
somuch that the most learned *S. Aug.* writeth, that it is not lawful to turn *Amen*, into any other vulgar language, without the scandal of the whole Church. *Aug. epist. 118. and 2. de Doct. cap. 20.*

To conclude, I cannot but much mer-
veil at the simplicity of the common
people, who notwithstanding the great
light of their reformed gospel, see not
the loosness and vanity of this their
Leaders cavil. For neither the Masters,
or Schollars, are so senseless, I hope as
to say, that their own service consisting
partly of the Psalmes of *David* (the
hardest part of all the Bible) and part-
ly of lessons taken out of the Old and
New

New Testament, is understood of all the people present thereat; since the greatest Divines that ever were, durst never say so much of themselves. How wrongfully then do they wrangle with us about this matter? But perhaps they will say, that though the simple people understand not the hard places, contained in the Psalmes and Service, yet (to their great comfort) they understand at least some part thereof: The same say we of our Mass, and of our simple people who assist thereat: and so I conclude as I began in the Title of this book. *By thine own mouth I judge thee, naughty servant.*

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